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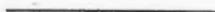
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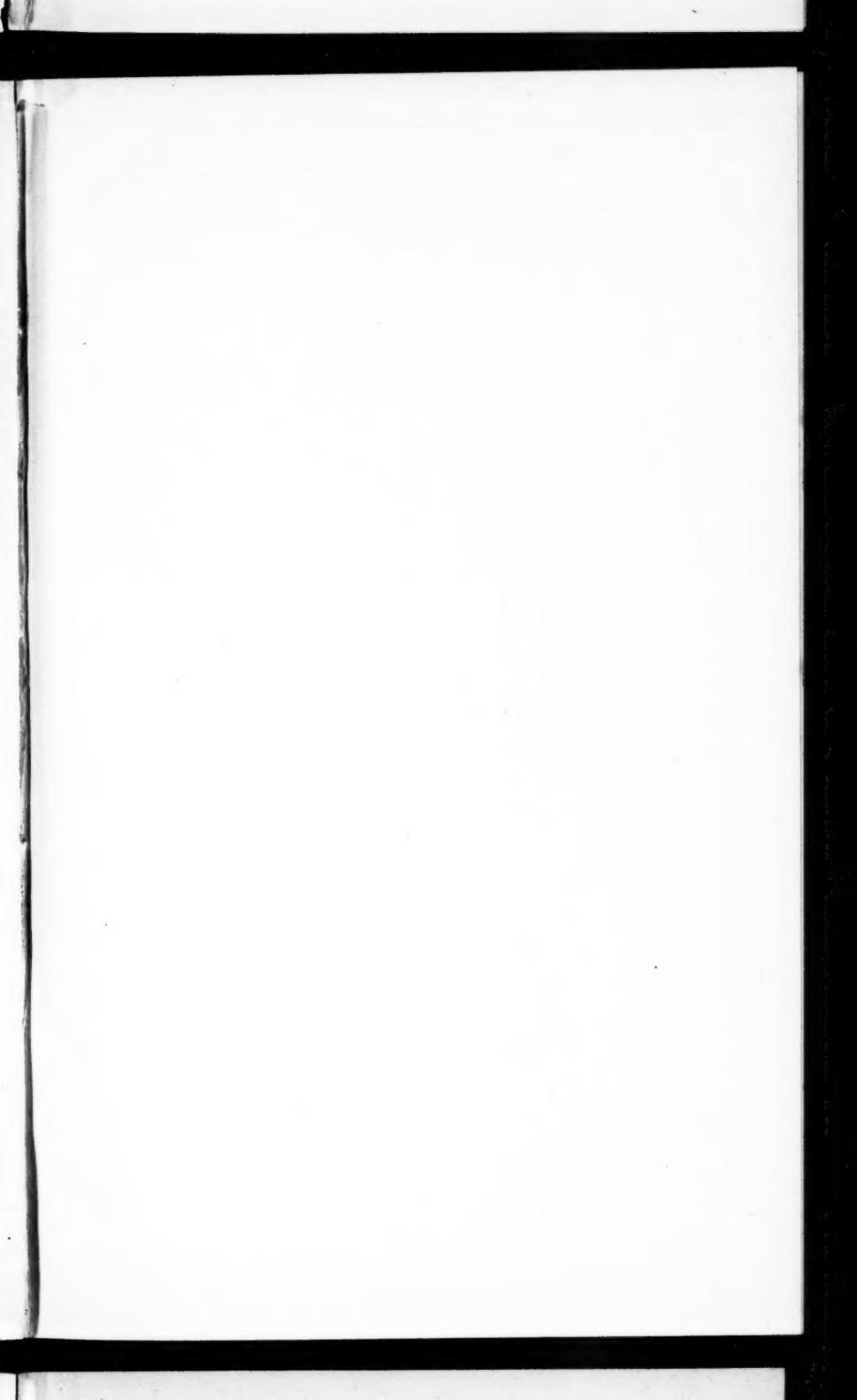
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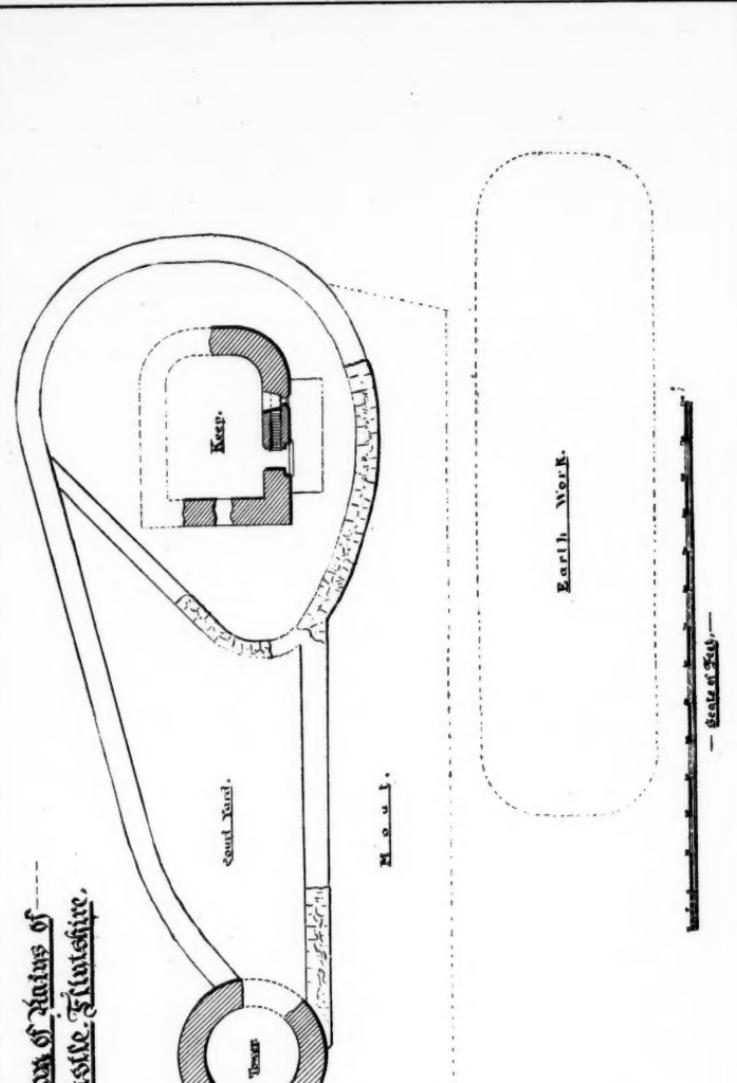
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EWLOE CASTLE.

BY T. B. DAVIES-COOKE, ESQ.

(Read at the Holywell Meeting, August 19th, 1890.)

AFTER the Norman Conquest the English seem to have been constantly at war with the Welsh. They had gained possession of some strong positions, and had castles at Hawarden and Mold, then called Mont'Alto, a translation of the British name Wyddgrug, still used by the Welsh. As the English tried to get into Wales by Caergwrle (an old Roman station), Hope, Mold, Hawarden, and along the banks of the Dee, fights were very frequent.

We find some of the Welsh princes at times siding with the English, while others were against them. It thus happened that in 1156, Cadwaladr, son of Gruffydd, and Madoc ap Meredydd, Prince of Powys, incited Henry II to devastate Gwynedd. Hearing of this, Owain Gwynedd assembled an army against him. In 1157 he sent his sons, Prince David and Prince Conan, to resist the King, who with his forces were allowed to become entangled in the woods and defiles of Ewloe, and in an action known as that of Coed Ewloe was utterly routed. At this battle were probably present Eustace Fitz-John and Robert de Courci,

two of Henry's barons, also Henry de Essex, the standard-bearer, as we find all three, a few days after, named as certainly fighting at the battle of Coleshill. There Henry de Essex, in a panic, threw down the standard of England, and cried, "The King is dead!" The Welsh defeated a portion of the King's army, but Henry himself appearing, encouraged his men, and eventually gained the victory. A field in Caerfallwch township, not far from Sarn Galed, in Northop parish, is still known as "Cae Harri". A king is said to have taken refuge among some trees there. Can this have been Henry II after the defeat at Coed Ewloe?

No mention seems to be made of Eustace Fitz-John; but Robert de Courci may have been a kinsman of John de Courci, one of Henry II's most successful and valiant soldiers, to whom in 1176 he granted "Ulidia", the present counties of Down and Antrim in Ireland, and whose wife, Affreca, founded (1193) Grey Abbey, Co. Down, for Cistercians. They had no children.

Henry de Essex being accused of treason, six years after the battle of Coleshill, by Robert de Montfort, they fought a duel on an island in the Thames, near Reading. The standard-bearer was left for dead, and his body was carried by the monks to their church, where, being stripped of his armour, he revived, and became a monk of the Abbey of Reading.

So far we have heard nothing of Ewloe Castle, for the very simple reason that no castle then existed.

In the 4th Edward II (1311) an inquisition was held upon a writ commanding the Justice of Chester to certify as to the King's right to the manor of Ewloe. From this we find that Owain Gwynedd, some time Prince of Wales, was seized of the manor of Ewloe, in his demesne, as of fee.

On his death (1169), David, his son, entered on the said manor as Prince of Wales, and held it till Llewelyn ap Iorwerth took from him the Principality together with the manor of Ewloe.

Llewelyn ap Iorwerth died seized of the manor, and

was succeeded by David his son, who also died seized thereof. Then Henry III occupied the same and four cantreds in Wales, *i.e.*, those along the Dee to Conway. He made Roger de Mohault (Mont' Alto) his Justice of Chester, and that individual quietly attached the manor of Ewloe to his neighbouring possessions at "Hawithyn" (Hawarden) and Mohaultsdale, to which it had never belonged. He made a park of the Wood of Ewloe, and so held the same manor and park until Llewelyn ap Gruffydd ap Llewelyn (the last Prince of Wales, who was killed at Builth in 1282) recovered the four cantreds from Henry III, and again attached them to the Principality of Wales.

The said Prince Llewelyn ousted Roger de Mohault from the manor of Ewloe A.D. 1256, and *built a castle in the corner of the Wood*, which he gave to Ithel ap Bleddyne to hold of him as well as the manor. Prince Llewelyn continued seized of the manor of Ewloe until overcome by Edward I. The manor was then of the yearly value of £60, which is equal to about £1,500 of present money.

The dimensions of the Castle of Ewloe, which consisted of a keep, round at one end, of a round tower, and of two courts, are 563 ft. round the outside walls. It is situated in an angle formed by two streams, the banks of which are very steep. The third side is protected by a moat about 33 ft. broad. The keep would defend the pass by one stream; the round tower, the pass along the other.

The keep was probably of three stories; dungeon, 12 ft. 3 in. deep; first floor, 13 ft. high; and a floor above, now gone; over which would be the roof and battlements. I believe the dungeon to have had a wall across it, dividing it into two parts. The entrance to the keep was by a doorway, 10 ft. 9 in. high, opening into the first floor. There was a platform outside it with, mayhap, steps ascending from the inner court. There may have been two doors to the keep, an inner and an outer one; though as there are no indications

by crooks, bolts, or otherwise, of an inner door, it is probable there was only one.

On the right of the door as one enters the keep there is a small doorway, 6 ft. 6 in. high, leading to the staircase. This staircase now consists of fifteen steps leading to the place above the first floor, where there may have been, and probably was, an entrance to a room. Then come four steps more, which take one to the top of the wall as now standing.

The thickness of all the Castle walls is either 7 ft. 3 in. in some parts, or in others 7 ft. 6 in., except the wall dividing the two courts, which seems to have been only some 4 ft. thick. To secure the door there must have been a wooden bar which ran into a hole now some 6 ft. 6 in. deep.

Similar bars, running back into holes 4 ft. deep, secured the windows on the first floor, one of which remains almost perfect, though the other has suffered from time,—assisted by man. The window still existing is 3 ft. 9 in. high by 1 ft. 9 in. It had two upright iron stanchions and five horizontal bars. There were stone seats in each window.

Iron and wood seem to have been plentiful at Ewloe. Mr. Henry Taylor, in his excellent work, *Historical Notices of Flint*, to which and to himself I am much indebted for information, mentions that one William Faber, when employed at Flint Castle, A.D. 1204, had two pieces of *Ewloe iron* for the door of the bretasche towards Colshulle, and eighteen pieces of *iron of Ewloe* for bars to the window in the chapel and room next the chapel. Also that Thomas Carpenter and his fellows, wood-cutters, for cutting 10,000 shingles in Ewloe Wood, for the kitchen and stable of Flint Castle, to be newly covered, had 4s. (equal now to about £2) for every 1,000.

I have forgotten to mention that the size of the first floor room of keep seems to have been 38 ft. by 25 ft. 9 in., a very splendid apartment. Probably most of the windows looked down the dingles; and as openings, if

frequent, would cause weakness, we may thus partly account for the fall of so much of the keep-wall on that side. As early as 1311 we find from the aforesaid inquisition, 4 Edward II, that the Castle was then only "in great part standing". It must, however, have been repaired, as at one time (considerably later, I imagine) a high-pitched roof covered the room over the first floor. This can be seen, as the pitch is still visible.

The round tower has walls 7 ft. 6 in. thick, and a diameter, inside, of 25 ft. 8 in. From the present level of the round tower to the level of the outer court there is a depth of 15 ft., so it is possible there may be a room hidden there.

Of the inhabitants we know that Prince Llewelyn gave the Castle to *Ithel ap Bleddyn*, to hold for him, as well as the manor. This personage, as far as can be ascertained by date, is *Ithel Anwyl ap Bleddyn*, who is said to have lived in the Castle, and to have been buried in Northop Church, where, it is added, is his tomb. He was one of the Captains of *Teg Eingl*, whose duty it was to keep the English off. He bore for his arms, party per pale, *gules* and *or*, two lions rampant, adorsed, counterchanged in pale, an armed sword pointing downwards, *argent*, hilted and pomelled *or*. He had a son, *Bleddyn ap Ithel Anwyl*, whose son, *Ithel*, was living A.D. 1329. One of the three figures in Northop Church may represent *Ithel Anwyl*; the other, with the inscription, "Hic jacet *Ithel Vach ap Bleddyn Vach*" (here lies *Ithel the Little*, or *Younger*, son of *Bleddyn the Younger*), may be his grandson, who certainly would be a son of *Bleddyn the Younger*, as his grandfather, *Ithel Anwyl*, was son of an elder *Bleddyn*.

We have now brought the history of the manor and Castle down to the time when Edward I seized upon the possessions of the last Celtic Prince of Wales. From official documents I find Edward I dealing with the manor in 1284-5, and it remained with the Crown¹

¹ Richard II granted it, 12 Aug. 1398, for life, to John de Mout-

till Henry IV, 2 Nov. 1399, granted it for life to Sir William Clifford, Knt. 4 Oct. 1411, Sir William Clifford surrendered the above grant and confirmation, but had a re-grant for life from Henry Prince of Wales, the said Sir William to answer for all the value of the said manor above £20.

18 January 1413-14, the King, Henry V, leases to *John Helegh* or *Heley* the manor of Ewloe, together with the sea-coal mine there, saving to John de Ewloe, farmer (*i.e.*, tenant of the sea-coal mine), and to John ap Goch, farmer of the mill called "Le Castell Mulle", their terms of old granted to them; they paying, however, their rents to the said John de Heleagh,—for ten years at 4 marks, and £20 yearly to Sir William Clifford, who had a grant of the said manor, town, and mine to that value; the said John de Heleagh to rebuild the mill there, called "La Lady Mulle", at his own cost.

In 1423 Henry V assigned the manor of Ewloe to his Queen, Katherine of France, as part of her dower. In 1437 the town and lordship are leased to Richard de Whitley, together with the coal mines in the county of Flint, for seven years from the death of Queen Katherine, for £22 : 13 : 4, as in last lease, and £4 more of increase.

18 Jan. 1444, Henry VI gave certain rights at Ewloe, by letters patent, to Peter Stanley and Margery his wife, to have and to hold to them and the heirs and assigns of the said Margery, by the service of a fourth part of one knight's fee. Margery Stanley was a daughter of Sir John Heighleigh, Knt.; perhaps the same John Helegh to whom, in 1413-14, King Henry V had leased the manor.

Their son, Peter or Pyers Stanley, of Ewloe Castle, was High Sheriff of Merionethshire in 1485, and died

acute, Earl of Salisbury, subject to the yearly payment of 40 marks to William Warde and Thomas Brestwyk, who held the same manor to that value by a grant of 19 June 1395.

about 1521. He married Constance, daughter of Thomas Salisbury (called Hên or Old) of Llyweni. To their son, Pyers Stanley, who was a gentleman of Henry VIII's household, the King, 7 April 1535, granted a lease of Ewloe manor.

For six generations the Stanleys lived at Ewloe Castle; in the seventh generation Anne Stanley, the heiress, married John Mostyn of Coed-On, who was buried at Flint Church, 8th June 1607.

Until 1627 the manor remained with the Crown; but in July 1628 it was the property of Sir John North, Knt., who sold it to Colonel Thomas Davies, who resold it to his nephew, Robert Davies, Esq., of Gwysaney, 20th June 1637, from whom the present owner inherits it. One of the present owner's ancestors married a Stanley of Ewloe Castle.

HOLY WELLS, OR WATER-VENERATION.

BY THE REV. ELIAS OWEN, F.S.A.

(Read at the Holynwell Meeting, August 20th, 1890.)

THE reverence once paid in Wales to sacred or holy wells has in our practical days all but disappeared. Formerly living water was supposed to possess virtues of a supernatural kind. Faith in the efficacy of sacred wells to cure disease was, perhaps, a development of a possibly ancient idea, that all objects were animate, and consequently that water was a living being, and as such had power which it usually exercised beneficially; but occasionally this power assumed an inimical form, and was destructive of human property and prosperity. Thus would water, streams, rivers, fountains, waterfalls, and wells, become objects of veneration and worship, and propitiatory offerings would be made to them either from fear or from some other motive.

Water-worship was common to ancient paganism, and possibly at this present moment, in various parts of the world, water is an object of veneration. The Egyptians, Persians, Greeks, etc., had their deities of fountain and stream. The early inhabitants of Gaul, Switzerland, and central Europe, worshipped lakes, and regarded them as sacred. The beautiful bracelets which have been discovered in the Swiss lakes have been supposed to have been votive offerings to the water-god. Classical writers, such as Tacitus, Pliny, and Virgil, also allude to sacred lakes. Traces of a similar superstition with regard to water may still be found in Scotland and Ireland, and possibly in Wales. The Ganges, Nile, and Dee are or were thought to be sacred rivers. The step from worship to veneration, and from veneration to regard, consequent upon cures at certain wells, is natural.

But I must confine my remarks to Wales, or this

paper will extend to an unreasonable length. Many parishes in Wales still have their holy wells, but they are uncared for and overgrown with weeds, and the walls that at one time surrounded them have fallen down ; in some instances the wells have been filled up, and the water drained off, and undoubtedly their glory has departed. Once though, and that at no distant time, the cost of keeping the parish holy well in order was an item in the annual expenses of the parish ; and I have seen in parish accounts that a shilling was paid yearly out of the mize, or rates, towards keeping the holy well clean.

These holy wells in Wales date from ancient times, even from pre-Christian ages. The Celtic people evinced great veneration for sacred wells, which in Gaul degenerated into idolatry ; and if Gildas, who is supposed to have lived in the sixth century, is correct, it would seem that even in Wales divine honour was paid to them. His words are : “ Neque nominatim inclamitans montes ipsos, aut fontes vel colles, aut fluvios olim extiabilis, nunc vero humanis usibus utiles, quibus divinus honor a cæco tunc populo cumulabatur.”¹ (Nor will I call out upon the mountains, *fountains*, or hills, or upon the *rivers*, which are now subservient to the use of men, but once were an abomination and destruction to them, and to which the blind people paid *divine honour*.) This species of idolatry was interdicted by the Council of Tours, A.D. 567, and by other laws, but such commands are seldom entirely obeyed.

It would seem that the early British missionaries perceiving the people’s attachment to ancient forms, consecrated or selected particular wells, already in high esteem, for the purposes of holy baptism ; and thus even in the present century the water for the font, and even for washing the church, was procured in many parishes from the well dedicated to the patron Saint of that church rather than from some other well in closer proximity to the church.

¹ Gildas, paragraph 4.

There is reason to believe that the sites of many churches were selected because of the holy wells which existed in their neighbourhoods, and which were much frequented and greatly venerated by the Celtic people who inhabited those parts. There were wells even within churches ; but these in modern times have been drained. When Llanelian Church was being restored, a well of spring water was discovered beneath the floor, and there was some difficulty in diverting the spring. In many churchyards there were wells roofed over, from which water for baptism was obtained, and which were resorted to for bodily health. By transferring thus to sacred purposes these ancient and venerated wells, they continued in Christian times to be greatly esteemed by the people.

These wells were not alike in virtue. To some were attributed healing powers, to others cursing powers, whilst some again were supposed to possess prophetic powers, and some were used as wishing wells. They were frequented by the sick in body and the sick in mind, and anxious mothers carried in their arms their weak babies to them to obtain health. There were some wells used as a remedy for one kind of ailment, and others were thought to afford help in some other bodily disease. Thus one well, by the performance of certain rites, removed warts ; others, again, were frequented by those afflicted with cancer ; whilst others were good for the eyes ; weak-limbed people received strength from bathing in some, and bruises were healed in others ; fits even were cured by the waters of one well, and others were capable of healing the whooping-cough. Various were the ailments, far more in number than those enumerated, which were removed by the waters of these sacred wells. Undoubtedly some of these possessed medicinal properties, and hence their virtue.

From the preceding enumeration it will be seen that there were wells that could affect for good or ill their votaries ; but there was one that could give to horses

health. This was in the parish of St. George, near Abergele. Distempered animals were brought there, sprinkled with the water, and this blessing pronounced over them :—

“ Rhad Duw a Sant Sior arnat.”
(The blessing of God and St. George be on thee.)

But there was still another use to which holy wells could be put, which is very suggestive. A person who wished to unchristianise himself, so as to become an expert in the black art, filled his mouth three times with water from the well, ejecting it each time with apparent loathing, and after the third performance he was open to contract with the Evil One. There is a well of this description in the upper part of Llanelidan parish, called “ Ffynnon y Pasc.”

In certain parts of Wales lads and lasses, on Trinity Sunday, were in the habit of going to their holy well, and putting therein sugar, and then they all drank the water. This is, or was, a custom not confined to Wales.

It was once customary not only to leave crutches and walking-sticks, but also the clouts used by the diseased at the wells where the sick had been cured, and even the harness of cattle was left behind, not only as offerings, but as a proof of the complete cure bestowed by the healing virtues of the waters.

Wells with a south aspect were supposed to be the best.

But it is time to proceed to a description of a few of the many holy wells once of more than local fame in Wales. It will be seen from what I have already said that many superstitions cluster round these spots, and religious ideas of ancient times have through them lingered on to our days.

One of the most baneful as well as one of the best known wells was St. Elian's, or, as it is called, “ Ffynnon Elian.” Ffynnon Elian was a cursing well. It is situated in the parish of Llanelian, about two miles from the modern town of Colwyn Bay. It was under the

protection of St. Elian, a most popular Welsh Saint, who had, according to Pennant, "a great concourse of devotees who implored his assistance to relieve them from a variety of disorders." But I will give Pennant's description of the Well. He states that "the Well of St. Elian has been in great repute for the cures of all diseases, by means of the intercession of the Saint, who was first invoked by earnest prayers in the neighbouring church. He was also applied to on less worthy occasions, and made the instrument of discovering thieves, and of recovering stolen goods. Some repair to him to imprecate their neighbours, and to request the Saint to afflict with sudden death, or with some great misfortune, any person who may have offended them. The belief in this is still strong, for three years have not elapsed since I was threatened by a fellow (who imagined I had injured him) with the vengeance of St. Elian, and a journey to his Well to curse me with effect."

Thus wrote Pennant in 1773. The efficacy of the Well is believed in even in our days. I went to it in 1888. A woman who lives close by told me that people now visit it.

The manner of proceeding in order to curse any one was to go to the Well and drop into it a pebble with the initials of the doomed party written thereon. This technically was called putting such an one into the Well. People from all parts of Wales went to Llan-elian to put those they had a spite against into the Well; and the dread of such a proceeding was great beyond belief. But happily a person could take himself out of the Well, and then he would return to his normal state of health; but as long as his name remained in the water, so long would the wished-for afflictions of his enemy last.

There was a custodian of St. Elian's Well. The last was John Evans. It was his work to search for the pebbles of those who had been placed therein, and take them out, and advise what should be done to counteract the curse.

Innumerable tales are afloat respecting the evils and the good accomplished at this Well. I have gathered quite a number of them from people acquainted with "Jack, the priest", as he was called, and as illustrative of my subject I will record a few.

A pig cursed.—An old man, Robert Hughes, of Rowen, near Conway, told me, thirty years ago, when I spoke to him of Ffynnon Elian, that a neighbour had sustained many losses from, as he supposed, the thieving propensities of certain parties who lived near him. His wheat and oats and barley had, time after time, diminished unaccountably. At last his patience was exhausted, and he determined to go for vengeance to Ffynnon Elian. So one morning, at the break of day, he started on his journey, and having arrived there he cursed with madness the thief who had stolen his grain. He returned pleased with what he had done. But curses come home to roost. Whilst he was engaged in partaking of refreshments, his wife, who had gone to feed the pigs, rushed into the house stating that the sow was raving mad. It was true. But on investigation it was proved that the sow was the culprit, and that she had got at the corn in a cunning manner. However, the sow, being cursed with madness, was punished for her thefts.

A Woman and her Husband.—A young wife who could not get on with her husband, determined to see what the Well could do for her. One day, in her husband's absence from home, she went to St. Elian to see what he advised. She stated her case to the custodian, and he immediately informed her that incompatibility of temper came nicely within the influence of the Well. He procured a bottle, and filled it with water from the sacred fount, and instructed her, whenever her husband was angry, and used strong language, to go quietly to the bottle and take therefrom a mouthful of the holy water, and retain it in her mouth as long as the storm of words lasted; and he told her that she was to be very careful not to swallow the draught, for

that would be dangerous to her ; but as soon as her angry husband had ceased his abuse, she was to go outside and eject the water. This the woman promised to do ; but on starting away her eyes fell upon the small bottle in her hand, and bearing in mind the constant outbursts of passion on the part of her husband, she surmised that the bottle's contents would hardly last a day.

"Ah!" said she to the Well-keeper, "this will soon be finished, and what shall I do then?"

"You can replenish the water daily from any spring," said he, "and thus a portion of the sacred water will ever remain in the bottle."

So the woman departed, and the charm worked marvellously, for in a short time it accomplished a complete cure. So grateful was she that at the end of a twelve-month she determined to pay another visit to the custodian, who was surprised to see her, and inquired what she would further. "Nothing" was her reply ; "but I have come to tell that my husband is now the best of men, and I am the happiest of women."

These tales will suffice to show how miracles were wrought at St. Elian's Well.

St. Tecla's Well, in the parish of Llandegla, was once a famous resort of health-seekers. It was efficacious in a disease called *clwyf tegla*, or the falling sickness. The manner of proceeding was as follows. The patient washed his limbs in the Well, made an offering of four pence to it, walked round it three times, and thrice repeated the Lord's Prayer. These ceremonies never began till after sunset. If the afflicted were a male, he made an offering of a cock ; if of the fair sex, a hen. The fowl was carried in a basket first round the Well, and then after that to the churchyard, where the same circumambulations were performed round the church. Then the votary entered the church, got under the altar, lay down there with a Bible under his head, and the bird's beak in his mouth, and was covered over with a rug of cloth, and rested there until break of day.

On departing he left the fowl in the church, and an offering of six-pence. If the bird died, the cure was supposed to have been effected, and the disease transferred to the victim.

St. Deifer's Well, Bodfari, was frequented for bodily ailments; and here, too, offerings of living animals were made,—a cockerel for a boy, and a pullet for a girl. The sick went nine times round the church before they bathed in the Well. Peevish children were dipped to the neck at three of its corners, to prevent their crying in the night.

This Well has been drained, and supplies the villagers with water.

But I must proceed. No description of wells in Wales can be complete without reference to the famous Well that gives existence and its name to the town in which the learned members of the Cambrian Archæological Association meet this year.

St. Winifred's Well.—Tradition accounts for this wonderful Well as follows. “In the seventh century lived a virgin of extraordinary sanctity and beauty, who made a vow of chastity, and dedicated herself to the service of God, and was put under the care of her uncle Beuno, who had erected a church here, and performed the services of God. A neighbouring heathen prince named Cradoc was struck with her uncommon beauty, and at all events was determined to gratify his desires. He made known his passion for her, who, affected with horror, attempted her escape. The disappointed wretch instantly pursued her, drew out his sword, and cut off her head. But his punishment was instantaneous; he fell down dead, and the earth opening swallowed his impious corpse. The severed head rolled down the hill, and stopped near the church. St. Beuno took it up, carried it to the corpse, and offering his devotions, joined it to the body, which instantly united, and a spring of uncommon size burst forth from the very place where the head had rested. And this was the origin of St. Winifred's Well, so called after the saintly virgin Winifred.”

Pennant, in his account, says: "After the death of that Saint the waters were almost as sanative as those of the Pool of Bethesda. All infirmities incident to the human body met with relief. The votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the Well." Pennant states that of late years the number of pilgrims had considerably decreased, and that in the summer a few were to be seen in the water, up to their chins, in deep devotion for hours, or performing a number of evolutions round the Well a prescribed number of times.

Pennant also speaks of a large stone near the steps, 2 ft. under the water, called "The Wishing Stone", which received many a kiss from the faithful, who, he says, are supposed never to fail experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence. He adds that "on the outside of the great Well, close to the road, is a small spring, once famed for the cure of weak eyes."

In a paper of this description it must suffice that reference only is made to this wonderful Well. A volume could be written on it; and if time and opportunity occur I hope, in the uncertain future, in a contemplated work, to more fully describe this and other holy wells in Wales.

THE CASTRETON OF ATIS-CROSS HUNDRED
IN *DOMESDAY* IDENTIFIED WITH
THE TOWN OF FLINT.

BY GEORGE W. SHRUBSOLE, ESQ., F.G.S.

(*Read at the Holywell Meeting.*)

As the case stands at present, our knowledge of the town of Flint commences with the year 1277; so that within historic times there is a period of twelve hundred years in which its history is a blank. I am disposed to question the accuracy of this, believing that there is much yet of the early history of Flint which awaits recovery.

Local discoveries made during the last hundred years would go to show that close by the present town of Flint, and for miles, both east and west, along its shore-line, has been the seat of an extensive lead-industry, dating as far back as the time of the Romans. The evidence for this we have in the finding of numerous personal Roman relics, widely spread smelting hearths, heaps of scoriæ, with fragments of lead, and lead-ore in various stages of manufacture, and the more substantial foundations of Roman houses. We may take it as a fact that there is abundance of evidence, accumulated during late years, to show that there has been a Roman settlement in the immediate locality of Flint, and formed with a view to the production of lead, so freely occurring in the surrounding neighbourhood.

Supposing it to have been a Roman settlement, it is possible that for the interest and security of the settlers, a *castrum* with a wall of stone or earth, in accordance with their usual custom, would soon be built. More than this, we may believe that the camp was a substantial one, such as the mineral wealth of the place

demanded. The absence above ground of all trace of Roman buildings is not conclusive evidence of their previous non-existence, since I find that in most cases the near presence of a church, or monastery, or Edwardian castle, is quite sufficient to account for the disappearance of the remains.

In my paper in this volume, on the course of the Roman street from Deva to Varis, I have endeavoured to show that the Roman settlement of Flint was on the *Itinerary* road between Deva and Varis, and one of considerable importance both in a commercial and military point of view, and essential, in a measure, to the progress of the Roman rule in North Wales. The pigs of lead with the well-known stamp, *DE CEANGI*, may beyond doubt be assigned as the produce of the Roman settlement of Flint, from ore found in the immediate neighbourhood; the tribute, in part, of the Ceangi for the year A.D. 74. Another pig of lead, of evidently a later date, bears the word *SANDON*, for *SANDONIVM*, stamped upon it, which is recognised as the name of the Roman lead-producing town, the ancient Flint.

If, then, Flint in the past has been all that I have endeavoured to sketch, it is difficult to understand how so important a site became so obliterated both in name and worth as not to find a place in later times in *Domesday*. According to the present reading of that record, Flint has no separate recognition, and so it is usual to consider it as included in the adjoining district of Coleshill. This is not, to my mind, a satisfactory assignment. If the ancient history of Flint, now unearthed, be anything near what I have suggested, then some trace of it in *Domesday* was to be expected. The Roman camp would survive in some form; its outlines, even if not its name, would be recognised in Norman times.

This appeal to *Domesday* is not in vain. We find there just what is wanted,—a Castreton, which has been identified (irregularly, I think) with Kelsterton; not, however, without a query on the part of the local

Editor. The Castrèton of Atis-cross Hundred, I hope to show, relates to Flint. The claims of Kelsterton to it rest on no more substantial basis than a slight identity in sound in the name. The etymology of the name Kelsterton shows no connection with the Romans, or Roman subjects. Like the names of many other places on both sides of the estuary of the Dee, as Kirkby, Irby, Frankby, Pensby, there is, as we shall see, a Danish element in the word Kel-ster-ton. *Kel*, from the Danish *kjöll*, is the Anglo-Saxon *ceol*, a keel or small ship ; *ster* is the Anglo-Saxon suffix denoting employment, as brewster, webster, etc. Kelsterton is, therefore, the *ton* occupied by the keelsters who built the keels or small ships which dotted the estuary in their time, engaged in fishing or transporting the lead produced at Flint to other localities. The shore about Kelsterton is singularly fitted for this occupation, with bays and inlets suitable for launching vessels when built, while on the higher ground about there is an abundance of good timber.

It is interesting to mention that in the shipbuilding yards of Connah's Quay, scarcely a mile distant, we see possibly a local survival of a race of Danish shipbuilders who once inhabited the district ; at any rate the keelsters' art still lives at Connah's Quay. It is still their *ton* or home.

Kelsterton, then, as we have seen, has no claim to be identified with Castreton ; and further, since there are no remains of a camp, there exists no valid reason for the claim. It remains a case of mistaken identity in sound. The effect of this is to leave a military settlement, an old camp, to be assigned to some place in Flintshire, limited to the Hundred of Atis-cross.

Seeing that the town of Flint has hitherto failed to find recognition in *Domesday*, and looking at its position in the time of the Romans,—the seat of a Roman garrison,—Flint naturally and justly is qualified to take the vacant name of Castreton. There is no other site of a camp in Flintshire to dispute with Flint the

possession of the title to Castreton. We have, then, to think of the camp at Flint as constructed and left by the Romans ; perhaps utilised, certainly named by the Saxons "Ceastre" (camp), as in the case of Deva (Chester) ; and appearing in the *Domesday Book* as Castreton. From this record we read that "Castreton was held by one Hamo, and Osmund of him. Edwin held it as a freeman. There is half a hide rateable to the gelt. The land is one carucate. Two villeins, with one bordar, have half a carucate there. There is a wood one league long, and the same broad. It is worth five shillings." We are further told that the same Hamo held Aston (in Hawarden).¹

A word as to the exact position of the site of the Roman camp. That it was on the ground now occupied by the town of Flint seems pretty clear. The situation was one well chosen in every way,—a central position well set back from the shore, a stream of water from the mountains flowing by its side, the smelting works on either hand, ready communication by road and by water with Deva, surrounded by ample supplies of wood and coal, while the lead-ore gathered from the hills around was readily conveyed along the military road to the smelting places.

A mile distant from Flint, along the shore, is Atis-cross, which at one time must have been a place of some note, since it gave the name to a very considerable hundred ; and Pennant remarks, "there is a tradition that in very old times a large town stood at this place, and it is said the foundations of buildings have been frequently turned up by the plough."²

There is something to be said in favour of the claims of Atis-cross as the site of the Roman garrison, mainly on account of the numerous relics found here from time to time. That it was a busy place there can be no doubt, that the lead and lime and coal for shipment were brought here, and that the little haven by Pentre

¹ Pennant's *Tours in Wales*, ed. J. Rhys, vol. i, p. 68.

² *Domesday Book*, Cheshire and Lancashire, p. 69.

Rock accommodated the vessels which conveyed these commodities to various stations along the coast. It was, in fact, the port for shipping the raw materials produced here. It by no means follows that the Roman garrison would be in camp either here or close by, at Atis-cross. As a military body they would have a separate and distinct location, which we prefer to think was on, or about, the site of the present town. Future discoveries may clear up this point.

Later on the defences of Flint were utilised by the Saxons, probably by restaking or enclosing the old camp.

The part taken by Edward I. would seem to have been the restoration of the Roman camp, so far as its outline and fossæ were concerned, while additional security was gained by the modern walled-in Castle. I prefer to think of Edward as utilising the lines of the old camp; hence we may regard the *fossæ* and streets of Flint as partly survivals from Roman times. It is so in the case of Chester; and Flint, too, should be shown a like consideration, for as Pennant remarks,¹ "the town is formed on the principle of a Roman encampment, being rectangular, and surrounded with a vast ditch, and two great ramparts, with the four regular *portæ* as usual."

Elsewhere in this volume I have brought forward reasons for supposing that the name of the Roman town on the site of Flint was Sandonium. The Saxons, on coming into possession of the place, would appear to have paid no more regard to the Roman name of Sandonium than in the case of Deva.

A word as to the present name of the town of Flint. This is considered by Mr. Taylor, the historian of Flint, to be a contraction or corruption of the word "Fluentum", taken from a record of Edward I, who, when in the neighbourhood of Flint, and prior to the building of the present Castle, speaks of the place as "Castrum apud Fluentum" (camp by the flowing); a description

¹ Pennant's *Tours in Wales*, ed. J. Rhys, vol. i, p. 57.

which is inaccurate, and without point, as regards anything in the surroundings of Flint.¹

My suggestion is that the reference in "Castrum apud Fluentum" is not to Flint, but to Basingwerke, three miles distant; and that by the "flowing", reference is made to the remarkable stream which issues from St. Winifred's Well, and flows past Basingwerke. It is no stream or river in the ordinary sense. It is an outburst of the pent up waters from under Halkyn Mountain,—a ceaseless, onward-flowing body of water, which, as Dr. Samuel Johnson remarks, "is all at once a very great stream",² and hence it is spoken of "as one of the seven wonders of Wales". This view is confirmed by the historical fact that when Edward I superintended the erection of Flint Castle, his camp was pitched at Basingwerke, by the stream in question.³ His probably early letters from the place were dated from the "Castrum apud Fluentum", and the later ones from Basingwerke, which is alongside the stream. To my mind the designation in both instances is the same,—Basingwerke, by the flowing, or stream.

The origin for the modern name of the town I take to be derived from its association in the past, in many ways, with the substance known as flint. The further discussion of this point I leave to a future occasion.

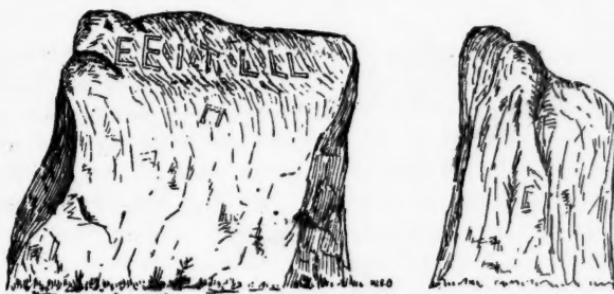
¹ Taylor's *Historic Notices of Flint*, p. 2.

² *Journey into North Wales*, p. 71.

³ Taylor's *Historic Notices of Flint*, p. 19.

GARREGLLWYD STONE, ABERHAFESP.¹

BY W. SCOTT OWEN, ESQ., CEFNGWIFED.



SOME time ago my attention was drawn to this inscribed stone, from reading in vol. xvii of the *Montgomeryshire Collections* a description of it by Mr. Richard Williams. No solution of the meaning of the inscription was given in his short notice. I therefore made drawings and rubbings of the inscription, and sent them, with a description, to several well known antiquaries; but I met with little success, and I believe that most of them thought that the inscription was after the nature of "John Jones his mark."

I propose to describe the stone, and afterwards give an extract from a letter from Prof. Hübner of Berlin, to whom, through a friend, I sent a squeeze, giving the opinion of so high an authority upon ancient inscriptions.

The stone is erect, and of a very hard nature, about 2 ft. 8 in. high, and the same in width, and stands in

¹ Reprinted from the *Montgomeryshire Collections*, vol. xxiv, Oct. 1890, pp. 317-20, by the kind permission of the Council of the Powys-land Club, and with the sanction of the Author.

a most commanding position, on the top of a ridge overlooking the valley of the Severn, distant about four miles from Caersws, and is known as Garregllwyd ("the blessed or holy stone"), pointing to its being revered for some reason or another. It now stands in a ploughed field, about 10 yards from the roadway ; but in days gone by, the spot where it stands must have been a part of what was known as Penllanlikey Common.

Upon the slanting face on the top of the stone, looking towards the west, is an inscription, as shown on the accompanying drawing, which is as accurate as I could possibly get it as to size and shape of the letters. The letters are about three inches long, and cut about a quarter of an inch into the stone, and are very plain ; but the second E is larger than the other letters. Underneath the inscription are two strokes joined by an irregular looking cut, which may only be a break in the stone, and yet may still be a cut with a chisel.

The stone stands at the junction of three parishes—Aberhafesp, Bettws, and Tregynon ; but none of the letters on the inscription can in any way apply to these parishes or their townships. The Stone is mentioned both in the Tithe and Inclosure Awards, and there called by its present name.

Within a short distance of the Stone is an old roadway leading to Caersws on the south-west, passing close to the ancient British camp of Gwynfynydd, and to the north-east to Berriew, passing in its course places with significant names, such as Lluest, Lluest-goch, Gwernybaid (the last four letters being probably "bedd", or grave). These three places are within half a mile of the stone, and not far from the roadway. The road passes on to Bettws and its camps, and along the valley, on either side of which are two other camps,—the one Penygaer, the other "The Camp."

Between the two latter is a field known by the peculiar name of *Dyddygugan* (twelve scores). Here local

tradition points to a battle having been fought, and that the name commemorates the counting of the fighting men. Near to it is a field called "Cae Bedw"; doubtless the spot where the fallen were buried. I have also heard of a field of the name of "Death of Ten Officers", but cannot identify it.

The existence of so many places with names pointing to war and its consequences, and the position of the places being near to the road I am treating of, led me to conjecture that perhaps the inscription upon the old Stone might have been the mark of a Roman legion marching towards Caersws by this road, avoiding the valley of the Severn; but, as my readers will see, such a construction cannot be put upon it after reading the following opinion of Prof. Hübner.

I am indebted to the courtesy and kindness of Mr. G. Shrubsole, F.G.S., Hon. Curator of the Chester Archaeological Society, for sending the squeeze which I had taken of the inscription to Prof. Hübner, and for having so kindly sent me the Professor's letter, with permission to make what use I like of it.

Extract from PROF. HUBNER'S Letter, June 1890.

"The inscription, as you observe, is post-Roman. The squeeze shows the same as Mr. Owen's careful drawings; the letters E EITLLI, and the two strokes below, II or II.

"It looks generally very much [like] those other Welsh stones which we consider *Early Christian*, from the sixth century downwards. They used to contain only the name of the person whose tomb they designated, either in the nominative or in the genitive, and some formula like *hic jacet*. As E and F, L and I, used too, are very similar in the rude palaeography of these inscriptions, I propose, but only as a guess, to read

E F I T L L I
H

"The name, if it was a name, is E fit llus. The II or H may be an *h* for *hic*."

Such is the opinion of the great authority, and should he be right in his conjecture, it would be well

worth while to excavate and see whether the mortal remains of Efitllus are still there.

I need scarcely say that it will be a great pleasure to me to show the Stone to any one who is interested in the subject.

ROMAN STONES OF THE TYRANT PIAVONIUS VICTORINUS.

BY PROFESSOR I. O. WESTWOOD, F.L.S.

IN a communication to *The Academy* of the 26th July 1890, by Mr. Whitley Stokes, it is stated that in the month of April of this year (1890) there was discovered at Rennes, in France, in digging the foundations of the new "Bazaar Parisien", a Roman stone with the inscription,—

IMP . C . M .	
PIAVVO	
NIO VIC	
TORINO	
P . F . INV .	(pro felici invicto)
AVG .	(Augusto)
C . B .	(Civitas Redonum)
L . IIII .	(leugæ quatnor)

"The M. Piavonius Victorinus above mentioned was one of the Thirty Tyrants, and is supposed to have been slain A.D. 268, after he had reigned in Gaul, and *probably also in Britain*, for somewhat more than a year. The date of the inscription is thus fixed to a nicety. The Gentile name is spelt with one v on a Lincoln milestone (*Eph. Epigr.*, vii, No. 1,097), for a reference to which I am indebted to Mr. Haverfield, who also informs me that Allmer (*Revue Epigraphique*, 1888, p. 372) argues that this name is really Pius Avonius; just as Piesuvius (so Tetricus is sometimes styled) is pretty certainly Pius Esuvius."

The doubt as to Piavonius Victorinus having reigned in Britain is set at rest by the discovery of another Roman military stone on the Via Julia Maritima, between Nidum (Neath) and Bovium (Boverton), near Pyle, which was rescued from destruction by the late Colonel G. Grant Francis, and deposited by him in the Museum

of Antiquities in the Royal Institution at Swansea. It bears the inscription, as given by Colonel Francis in his work on Neath and its Abbey :

IMP
M C PIA
VONIO
VICTOR
INO AVG^o.

The name of Victorinus recording one of the Thirty Tyrants of Rome, slain A.U.C. 1019. A number of coins of Victorinus was found at Gwindy, near Llansanlet, in June 1835. (Dillwyn's *Swansea*, p. 56; *Numism.* II, i, 132.)

A figure of the Boerton Stone appears in my *Lapidarium Walliae*, Pl. 27, fig. 1, copied from a rubbing by Colonel Francis; also reproduced in *Journ. Arch. Institute*, iii, p. 275. It was probably erected by the Legion which happened to be at Boerton at the time of the usurpation of Victorinus in Gaul (A.D. 265, in the time of Gallienus), like those of his contemporary, Tetricus, of which all that are known are published in the Winchester Volume of the British Archaeological Association, and are of the greatest rarity and interest.

There is also another Roman stone at Scethrog (half way between Llansaintfread and Llanhamlwch), where I found it in the hedge, on the west side of the road, half covered with moss and ivy. The first word is nearly obliterated; but I thought I made out the letters NEMNI, followed by FILIVS VICTORINI. (*Lap. Wall.*, p. 57, Pl. 32, fig. 7; and in *Arch. Camb.*, 1851, p. 226.)

Oxford, 31 July 1890.

NOTICE OF A

NEWLY DISCOVERED INSCRIBED STONE ON
WINSFORD HILL, EXMOOR.

BY PROFESSOR RHYS, M.A.

THIS stone was made known to Mr. Elton, the Member of Parliament for that part of Somerset, and the well known author of the work on the Origins of English History, by Mr. J. Lloyd W. Page, who has recently published an interesting volume on Exmoor and the Hill-Country of West Somerset, with notes on its archaeology, together with maps and illustrations. Mr. Page alludes to the stone several times in his work, and has marked the site on his map. The spot is on Winsford Hill, two miles west of Winsford village, and five miles north-west of Dulverton.

I had been anxious for some months to see the stone, so it was not hard for Mr. Elworthy of Foxdown to prevail on me and Mrs. Rhys to accept his hospitality, and visit the neighbourhood of Wellington. At his house we met Mr. Elton, and we all went, on the 20th of August, to see the stone. From Dulverton our road lay mostly in the red deer district, and along the eastern banks of a pretty river called the Barle. This last name excited my curiosity greatly, and I should have been very glad to know if any ancient forms of it are known, for it presents a sort of mocking similarity to *Belerion*, the name given by Diodorus to the south-western peninsula of Britain.

When we reached the place where the stone should be, we found Mr. Page there waiting to show it to us. We were unfortunately somewhat pressed for time, as we had to make a part of our homeward journey by train. However, we had leisure enough to satisfy our-

selves as to the reading of the inscription, which we made out to be

CARĀACI
EPVS

The top of the stone is fractured close behind the first c, and close to the perpendicular of the e; so I venture to think that here an n has disappeared with the lost piece of the stone, and that the whole was originally

CARĀACI
NEPVS



The stone is described as Devonian rag, and it stands about a yard above the ground, inclining considerably towards the track or mountain-road near which it stands; but the inscribed face of the stone looks away from the road, and it is so rough that the rubbing which I took will scarcely, I fear, enable our artist to give a drawing of it.

As to the character of the letters, I may say that they are rudely cut; but the a is, as a rule, boldly cut, and tends to resemble the a with round top in the old inscriptions of Cornwall; and instead of a straight line connecting its limbs, we have, as it were, a v. The r

is the most rudely formed letter, and the *P* is not much better. The stroke over the second *A*, to make a conjoint *AT*, is deeply cut. The *A* following is less carefully made, and rather smaller in size than the other *A*'s; the *V* is also decidedly smaller than the other letters. The only thing that created a difficulty to us was a sort of a tag to the right side of the first *A*, which suggested *A* with a small *V* conjoint with it. On the whole, however, we were unanimous in rejecting it, as being more probably no part of the writing.

I may add that since our visit to the stone, Mr. Elworthy has been to see it again, and this time he was accompanied by my friend and neighbour, Dr. Murray. They had more time than we had, and they used it in carefully cleaning the stone with a brush, and in taking a good squeeze of it. Dr. Murray has kindly shown me the squeeze, and I find that it very materially confirms the first reading. But I will say no more, as I do not wish to anticipate his own account.

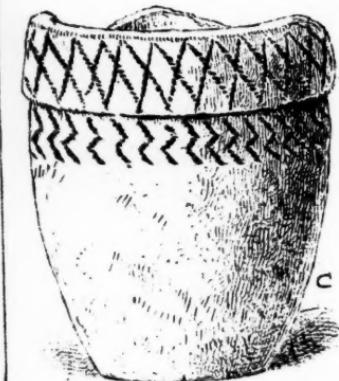
As to the language of this interesting but too brief inscription, *nepus* for *nepos* will surprise no one who remembers the Margam Mountain Stone with its "pro-*nepus* *Eternali Vedomavi*." Then with regard to such a designation as *Carataci Nepus*, one cannot help seeing that the formula is highly Goidelic: in fact, we have only to translate it into Irish, and we have at once *Ua Carthaigh*, "the descendant of Carthach", Anglicised *O'Carthy*. Anybody who will take the trouble to turn the leaves of the Index to the *Four Masters' Annals of the Kingdom of Ireland*, will find there several O'Carthys, some of whom have no other name given them in the text.

As a Brython I should like to claim the stone as marking the resting-place of a grandson of the great Caratacus who gave the Roman legions so much trouble; but I fear I must relinquish it as belonging to one of the Goidels who conquered parts of South Wales and Devonshire, in both of which they have also left Ogam inscriptions to commemorate their former

sway. The Bristol Channel must have served as their highway to the heart of western Britain.

To return to the name Caratacus. It is needless to say that scholars have now for years given up *Caratacus* as gibberish, and that the Celtic form may be surmised to have been *Caratācos*; which regularly makes in Welsh *Caradawg* or *Caradog*, and as regularly makes in Irish *Carthach*.

Lastly, there ought to be more inscriptions of this interesting class in Somersetshire, and it probably only requires for their discovery more men with eyes in their heads, like Mr. Page.



CINERARY URNS
PENMKENMAWR

ACADEMIC PHOTOGRAPH CO. GREENSBORO



THE RECENT DISCOVERY OF URNS AT PENMAENMAWR.

BY J. P. EARWAKER, ESQ., M.A., F.S.A.

LAST year (1889) Messrs. Darbshire and Co., the proprietors of the large Granite Works at Penmaenmawr, erected some new machinery for crushing and breaking their stone, and made a new tramway to carry the stone from this machine to the railway. In March of this year one of the workmen was set to work to trim the sides of this tramway, and on Friday, March 21st, he found two urns, both of which were destroyed. This find was reported to Mr. C. Darbshire, who on searching discovered two more urns,—a large one and a very small one,—both of which were removed entire.

Nothing more was done until Thursday, March 27th, when further excavations were made in the presence of a small body of gentlemen of antiquarian tastes, whom Mr. Darbshire had invited to be present. An inspection of the place where the urns had been discovered showed that the tramway had cut through one end of a low mound or barrow, which otherwise would hardly have been noticed. It was, when entire, of an oval shape, about 30 ft. long by about 15 ft. wide, and at the highest point not raised more than about 3 ft. above the level of the ground.

A trench was dug right through the middle, along the longest diameter. The soil was found to be "made soil"; that is, it was not natural, but had been placed on the top of the ordinary surface of the ground. Great care was taken whenever any traces of black earth were met with; and as a result of the day's digging, six urns were found, and five burials, in which calcined bones occurred, but without any traces

of any urns in which such calcined bones are usually placed.

Of the six urns found, three good-sized ones were recovered in a fairly good state of preservation, but in a very wet and friable condition, so that the greatest care had to be taken to prevent them falling to pieces on exposure to the air. One very small urn was also found, which was of a different colour, and harder baked than the others ; and, unlike them, it did not contain any calcined bones. In fact, except for a little earth, it was empty. It was found standing upright, with the mouth uppermost ; unlike the others, which were found mouth downwards.

In most cases the urns which were found rested with their mouths downwards, on flat stones which served as a firm base upon which to place them. In one or two cases there were stones placed on the top of the urns, to protect them from the soil which was heaped above and around them. Each of the urns was full of black earth containing calcined bones ; and the soil around each urn was more or less black, as if the urn had been placed on the spot where the body had been cremated, the ashes being placed inside the urn. So perfect was the cremation, that no trace of any teeth, nor any fragment of bone more than 3 or 4 in. long, was met with.

The five burials in which fragments of calcined bones were found, *without any urns*, are noteworthy. Not the slightest traces of any urns were met with in these cases, and it seemed most probable that the remains had never been placed in any such receptacles.

During this excavation a series of stones of moderate size, varying from 1 ft. 6 ins. to 2 ft. 6 ins. in length, and about as much as a man could lift, were found, apparently placed upright on the natural surface of the ground, at unequal intervals, and in an irregularly shaped figure. No urns were found in the space immediately enclosed or (so to speak) sheltered by these

stones; but two or three of the interments without urns occurred in that space.

The next digging was on Tuesday, April 1st. On going to the spot we were informed that since the previous Thursday some men had dug on their own account, and had found an urn; which, however, they had broken to pieces in the belief that it contained treasure. Six men were employed in excavating, and all due precautions were taken that nothing should be overlooked or destroyed. The greater part of the barrow on both sides of the trench, which had been cut on the Thursday, was dug up, but the results were not so satisfactory as had been anticipated. Two plain burials, that is, small patches of black matter, and a few calcined bones, without any traces of urns, were first found, and then another plain burial of a slightly different character was met with. In this case a small hollow had been made in the natural surface of the ground, and in this the blackened earth and calcined bones had been deposited, and the whole covered by a thin piece of shale.

In the afternoon one urn of about 9 ins. in height, and about 6 ins. in width across the mouth, was found, and was got out in a very perfect condition, one or two small pieces of the rim only having rotted away. It was found inverted, the mouth downwards; but not resting on any stone, nor had it any covering or protecting stone placed above it. The soil, as it was dug out and thrown upon the wheelbarrows, was carefully scrutinised by many keen eyes, but no traces of any worked stones, or flints, or implements of any kind, were discovered; in this respect agreeing with the results of the previous excavations.

On the following day, Wednesday, April 2nd, operations were again resumed, and the whole of the remaining portion of the barrow was dug out, but no burials of any kind were met with.

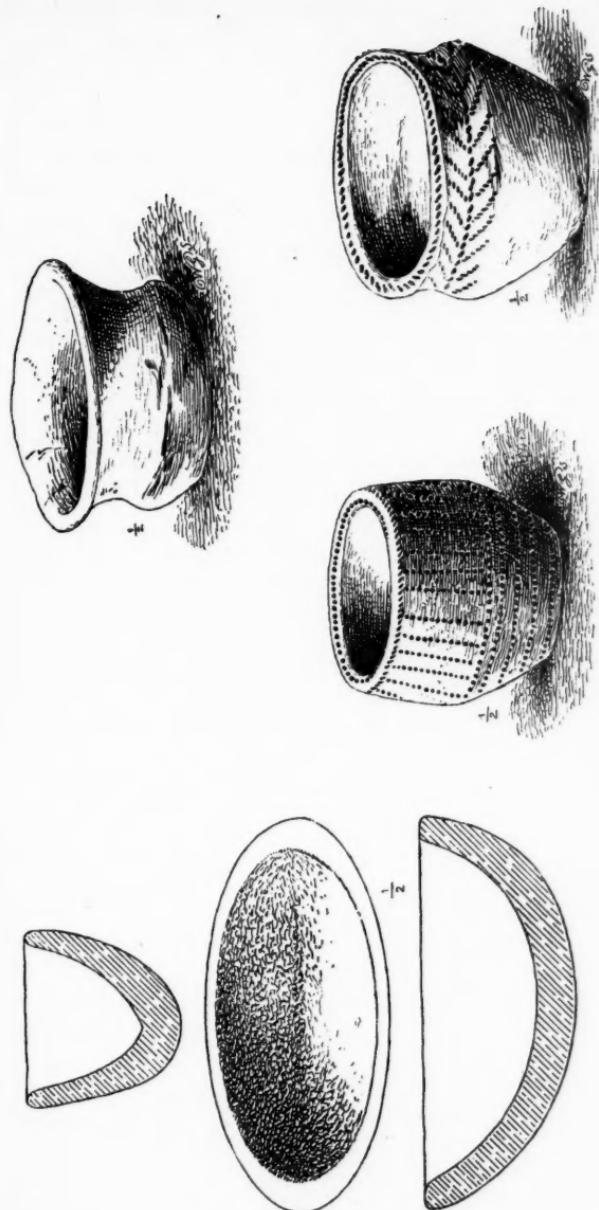
Some six weeks or so later, when the six perfect

urns had had time to dry slowly in a room where the temperature was kept fairly uniform, they were removed to the Grosvenor Museum, Chester, under the personal superintendence of Mr. G. W. Shrubsole, the Hon. Curator there. They reached their destination quite safely; and as their contents had been preserved intact, it became necessary to empty them to see if any implements of any kind had been buried with the burnt bones, as is not unfrequently the case. The larger urns contained charcoal, earth, and calcined bones; and in two of them a small bronze pin, $1\frac{1}{2}$ in. long, was met with. In another of them a very curious little vessel was found. This, on examination, was discovered to be a small *stone* vessel of an oval shape, measuring $4\frac{1}{2}$ in. in length by 2 in. in width, and standing $1\frac{1}{2}$ in. high. It has been formed by cutting off the end of a stone, probably a rounded boulder from the beach at Penmaenmawr, and then carefully scooping out the interior to form a cup.

This curious little vessel is *unique*, no other example of any *stone* cup being known. I exhibited it, in June last, to the Society of Antiquaries of London, where it excited much interest. Mr. Shrubsole has been in correspondence with Mr. John Evans, President of the Society of Antiquaries, and the Rev. Canon Greenwell, neither of whom is aware of any other instance in which a *stone* vessel has been found either inside an urn, or loose in a barrow. Mr. A. W. Franks, F.S.A., of the British Museum, had also never seen any similar example.

Another large barrow exists near to the one in which these remains were found, and I am in hopes of being able to excavate it next year.

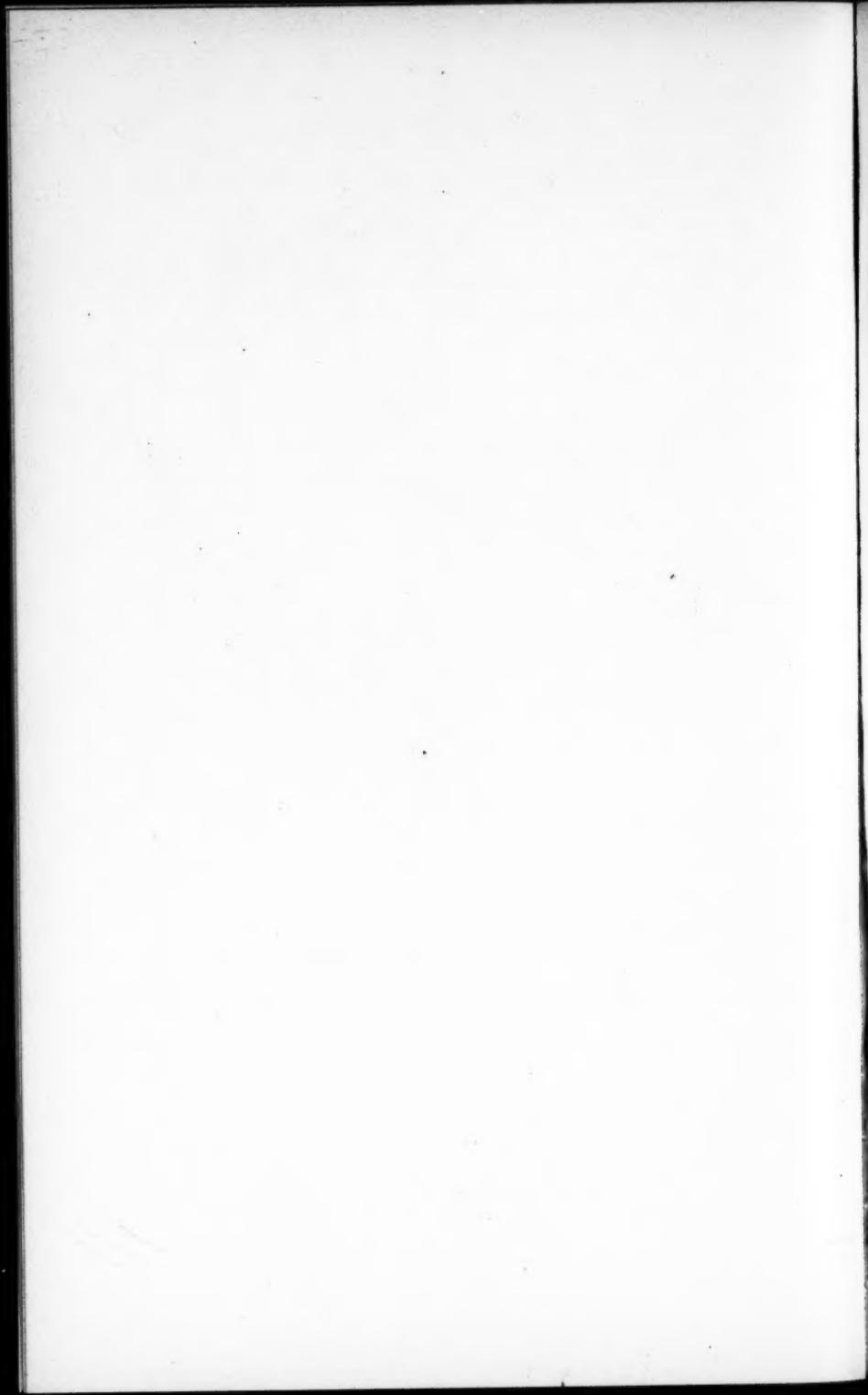
Mr. Shrubsole informs me that one of the small so-called "food-vessels" contained the bones of a small mammal, and that a few bones, apparently other than human, were found in some of the urns, and are at present under investigation. There is also in the Museum a flake of Penmaenmawr stone, $1\frac{1}{2}$ in. thick, and 13 in.



STONE VESSEL AND URNS FROM PENMAENMAWR.

SCALE: $\frac{1}{2}$ full size.

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square, which served as a cover for one of the larger urns. This is worthy of notice as considerable skill and a metal hammer would be requisite for its production. The appearance and exact sizes of these urns are shown in the accompanying plates, from sketches made by Mr. Worthington Smith at the Museum.



Bronze Pins found at Penmaenmawr.

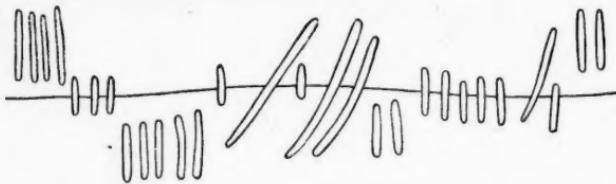
MANX OGAMS.

(Compiled from information supplied by Prof. Rhys and Prof. G. F. Browne, and from Letters in "The Academy.")

THE Isle of Man has long been celebrated for its Runic inscriptions, but it is only within the last few years that the existence of any monument bearing Ogams was suspected. Up to the present time six Ogam inscriptions have been noticed,—two at Arbory, two at Balla-queeney House, and two at Kirk Michael.

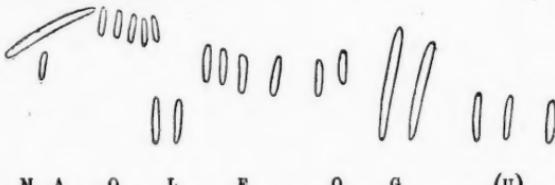
Arbory.—The two inscribed stones are in the possession of Mr. Crellin of the Friary Farm, which is situated in the parish of Arbory, three-quarters of a mile north-west of Ballasalla Railway Station. They were both found built into the walls of the church of the Friary, a fine building, now used as a barn.

No. 1 is like a roughish milestone with the top broken off. It is of schist, 4 ft. 5 ins. long, 3 ft. 5 ins. wide at one end, and 1 ft. 9 ins. at the other. It is inscribed on the angle thus:¹



C U N A M A G L I M A Q²

No. 2 is rounded like a cheese. It is inscribed on the rounded angle thus:



M A Q L E O G (u)

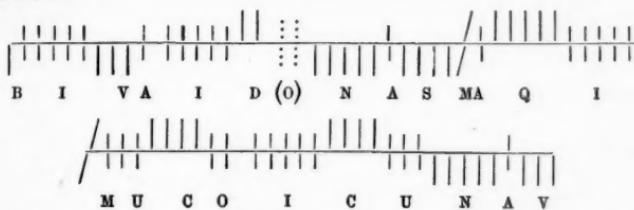
¹ See Prof. Rhys' reading in *The Academy*, Aug. 7, 1886.

² The stone is broken here, and no doubt had three more strokes.

Ballaqueeney.—The inscribed stones are in the possession of Mr. Kelly of Ballaqueeney House, which is about five minutes' walk from Port St. Mary Railway Station. The Rev. E. B. Savage of St. Thomas' Parsonage, Douglas, gives the following particulars about them in a letter to Prof. Boyd Dawkins, dated May 20, 1886, and published in *The Academy*, July 10, 1886:—

“Yesterday I found, at a farmhouse near here, two stones with Ogam inscriptions. They were unearthed some years ago, when the railway was being made.¹ A field was denuded of some depth of gravel for ballast, and it turned out that this was the site of an old burial-ground. No. 1 was found in a grave made of slabs, and No. 2 formed the side-stone of a grave of a similar nature, but uninscribed, opposite. In the same set of graves were coins. Three, now in the Government Office, are said to be Anglo-Saxon, of three reigns in succession.”

No. 1 is of a slatey nature, and broken into several fragments, so that it is impossible to take a good rubbing of it. When put together, the stone measures 1 ft. 8 $\frac{1}{2}$ ins. long by about 5 ins. square. It is kept on a shelf in the greenhouse.² The inscription is on the slightly rounded angle, and Prof. Rhys reads it as follows:—



No. 2 is shaped like an ordinary milestone, and the inscription on the angle is read by Prof. Rhys thus (see next page):—

¹ In 1874, at the Chronk, a rising ground near Port St. Mary Station.

² The inscription was discovered by the Rev. F. B. Grant in 1874, and was first published by Mr. William Neale in the *Manx Note-Book*, No. 12, Oct. 1887, p. 163.



Ballaqueneey Inscription. No. 21

Kirk Michael.—The church is about five minutes walk from Kirk Michael Railway Station. The collection of monuments with Runic inscriptions in the churchyard is well known, and has been illustrated in the Rev. J. G. Cumming's work on the subject. The two Ogam inscriptions are on the front and back of the cross erected by Mal Lumkun to the memory of Mal Mura, his foster (daughter), daughter of Dugald, whom Athisl had (in marriage).

This cross stands on the top of the wall, on the north side of the entrance-gateway to the churchyard. There are two separate Runic inscriptions on the back, where there is no ornament, running along the edges of the stone, on the right, left, and bottom sides. The Ogam inscription is in the middle of the back of the stone. It is on a vertical stem-line, and very rudely scratched. The Rev. E. B. Savage sent a drawing of the inscription to Lord Southesk, who published an account of it in *The Academy*, Nov. 26, 1887. Lord Southesk's reading is as follows, reading downwards from the left :

MUUCOMALL AFI UA MULLGUC

(Mucomael, descendant of O'Maelguc).

On the front of the stone is a cross of the usual

Celtic form, decorated with interlaced work. The spaces on each side of the shaft of the cross, which runs down the centre of the slab, are figure-subjects. On the right, a man seated, playing a harp, and a man holding a tau-headed crozier; and on the left, a hound chasing a deer, and another man holding a tau-headed crozier.

Mr. P. C. Kermode discovered a complete Ogam alphabet scratched on the face of the stone, to which Prof. G. F. Browne calls attention in a letter to *The Academy*, Oct. 18, 1890. It is 8½ ins. long, and it runs in a vertical direction, starting just below the ring of the cross. It is read upwards, from the right.

All the inscriptions in the Isle of Man, with one exception, are either in late Scandinavian Runes with local peculiarities, or Ogam. The exception is a stone from Kirk Santon (now at Douglas), illustrated in Cumming's book on the Manx crosses. It is devoid of ornament, and is inscribed, in Latin capitals, AVITI MONOMENTI.

Note.—The Ogam inscriptions illustrated on pages 38 and 40 are reduced to the scale of one-sixth full size, from rubbings taken by Prof. Browne. The long space between the M A and Q I on the Bal-laqueeney No. 2 inscription is occupied by a piece of quartz embedded in the slate, which prevented letters being cut on this part of the stone.

Reviews and Notices of Books.

THE ANCIENT LAWS OF WALES VIEWED ESPECIALLY IN REGARD TO THE LIGHT THEY THROW UPON THE ORIGIN OF SOME ENGLISH INSTITUTIONS. By the late HERBERT LEWIS, B.A., of the Middle Temple. Edited by J. E. LLOYD, M.A., Lecturer in History and Welsh at the University College of Wales, Aberystwith. London: Elliot Stock. Price 21s.

In estimating the value of this work it is but just to bear in mind that its author did not live to see it in print, and that the occasional obvious blemishes in matter and manner which it contains would probably have been removed had the final proofs passed beneath his eye. The Editor, in his brief Introduction, professes to have rectified "those slight inaccuracies of statement, or irregularities of style, which the author himself would have set right had he lived"; but too many instances of both still remain. The following awkward sentence on the very first page should not have been allowed to pass: "In this court" (that of the cantrev) "other matters of public interest, or which needed to be done notoriously, were settled." It is evident throughout the work that clearness of arrangement and lucidity of style were altogether lacking to its author.

The plan adopted has been that of dividing the book into two parts: the first devoted to an examination of Welsh legal and social usages; the second to a similar inquiry into early English institutions, and their relation to the former. While not without its advantages, this method throws the student who may be desirous of following the parallelism which in the second division of his book the author is constantly insisting upon, into considerable confusion, by obliging him to refer backward to the pages in which the Welsh side of the question is set forth. Nevertheless, though form and method are important adjuncts in the treatment of so difficult an inquiry as that into the ancient Welsh laws, they are, after all, not so important as the matter itself; and if Mr. Lewis's results were such as to stand the tests of critical examination, it might be possible to overlook the defective manner in which they are presented.

The work is that of a man who had given much time and patience to the unravelling of the many complexities in the records of early Cymric institutions, and we feel sure that the author himself would have been the first to recognise the flimsiness and superficiality of the majority of the notices which his book has received. No more important, and, let us add, no more difficult task has ever been

undertaken than the one that is here attempted. That Mr. Lewis has succeeded in establishing his positions along a very extended line, and especially that he has been victorious in his direct attacks upon his opponents, cannot be conceded by an impartial critic; but we ought to be thankful that—to change the metaphor—he has illuminated several dark corners in the dense undergrowth of Welsh archaic legislation.

It is obvious that in an examination of primitive usages, a right appreciation of the value of the documents which purport to set them forth is of the first importance. An argument based upon extracts from an eighteenth century document having a smack of antiquity about it, but unsupported by earlier and perhaps contemporary evidence, cannot be considered conclusive as to the condition of things in the twelfth century; yet into this pitfall the author of this work has constantly fallen, notwithstanding his legal training and undoubted acumen. Not, indeed, that he started with foregone conclusions, but that whenever he met with an axiom making for his view of whatever portion of Welsh customary procedure he happened to be considering, he adopted it unreservedly, whether it was drawn from *The Book of Chirk* or that of Thomas ab Ivan of Trebrynn. His conclusions are too often founded upon nothing more than the quicksands of the Moelmutic Triads, and, by consequence, are often found to crumble away at the breath of impartial criticism. Yet in reference to these very triads, of which no manuscript of earlier date than the commencement of the present century is known to exist, and the authenticity of which as being of the fifth or sixth century *before* the Christian era, no scholar can for a moment admit, the Editor of the present work states, "Until it can be shown that they are inconsistent with statements drawn from a better authority, the best course is, no doubt, provisionally to accept them." (Note on p. 36.) We are astonished at finding this canon of what may be accepted, and what rejected, in historical evidence, laid down by one who is himself a professor of history. According to this dictum, Defoe's *History of the Plague*, an avowedly fictitious work, should be taken for what it purports to be, since it contains nothing inconsistent with the circumstances which it professes to relate. It only needs a little consideration to render it manifest that a Welsh history written upon the principles enunciated by Professor Lloyd would be as monstrous a creation as some of the notorious productions of the last century. There is but one safe course for the writer who bases his work upon documentary evidence. If a manuscript can bear a searching examination from within and from without, and can advance a tolerably clear account of itself, it may be accepted as good testimony. If its credentials are as worthless as those of the so-called Triads of Dyfnwal Moelmud, it must be unhesitatingly rejected. It is good evidence for whatever facts it may contain, that are contemporaneous with the style and orthography in which they are recorded; beyond this its use cannot be admitted for a moment.

It follows, therefore, that just so far as the arguments of Mr. Lewis are based solely or mainly upon the Dyfnwal Moelmud Triads, must they be received with caution. It does not follow that they are altogether fallacious, but they can be accepted as no more than the plausible conclusions of a scholar unfortified by contemporary corroboration.

Unfortunately many of the author's speculations have no more firm bases than the documents referred to. These Triads, with their assumption of hoar antiquity, and their portrayal of a state of society of almost idyllic perfection, have deceived many. Their author, whoever he may have been, or at whatever period he may have flourished, was a man of remarkable intellectual power, combining much historic knowledge with the vivid imagination of a poet, and creating out of the mingled fact and fiction seething within his active brain a pleasing but utterly unreal picture of the pastoral life in which he conjectured the early Welsh to have lived.

But, while too much of Mr. Lewis's work is vitiated by inaccurate generalisations, there still remain many important speculations of considerable novelty and value. It would be manifestly impossible, in the space at our disposal, to follow the author through his expositions of the different features of Welsh political and social life. In an Introductory Summary he has briefly set forth the results of the investigations which are recorded at length in his subsequent chapters, and which we may conveniently adopt as affording an example of the author's usual style:

"The free Welsh community was organised in this manner. At the base were the freeholding heads of households. Every man, however, belonged to a joint family, or *trev*, as well as to a family. Every *trev* belonged to a *cenedl* or kindred, with its *pencedenl* or chief, elders, and other officers. All the kindreds together were organised into a *cantrev*, or enlarged *trev*; though the *cantrev* was often, for convenience, divided into *cwmmwds*, or neighbourhoods, similarly organised with a *cantrev*.

"The *cantrev* had a chief or lord, who had—(1), a royal court (of ceremony), with a staff of officers; and (2), a legal court, over which he presided (or, in his absence, his *maer* or reeve), giving it sanction as ruler, but not as judge; and in which (except in some parts where a different practice seems to have come in at a late date) the freeholding heads of households, or *breyrs* as they were called, acted as judges of law and fact. In fact, the freeholders, as a confraternity, arbitrated or decided their disputes under sanction of their administrative and executive chief. In this court, too, other matters of public interest, or which needed to be done notoriously, were settled.....The chief and officers of the kindred retained divers powers; but the enlarged *trev* appears to have possessed most of the authority and jurisdiction which may have belonged to a *trev* before it became so enlarged. Sometimes several *cantrevs* were combined into one country, or *gwlod*, under one prince; but the *cantrev* with its court remained a complete organisation. There were

a *maer* and *canghellar*, and other officers of country, in each *cantrev*, and the prince went about from palace to palace, holding a court in each of his *cantrevs*, each of which had in turn to support his establishment. At a subsequent period these principalities were held under one common over-lord as a *cywlad*, or common country; but the *cantrev* institutions remained, though some alterations were effected in the way of appeals and legislation.

"So far we have dealt with the Free Brotherhood; but they, after all, formed only an oligarchy. Under them were divers orders who had nothing to do with the settlement of disputes or affairs. First, there were *alltuds*, i.e., strangers, refugee Welshmen, and others settling within the *cantrev*. In time they became recognised inferior members of the community, with lands, rights, and privileges, but still under burdens to the *breyr* who protected and answered for them. They were *aillts*, i.e., protected ones, having no share in the free privileges of the brotherhood. Then there were *aillts*, or *taeogs*, who became such by reason of having forfeited their free privileges. All these *aillts* were allowed in time to become free citizens, and to hold their lands freely. There were also *alltuds* of the king, who by favour of the prince were at once located by him on public land, and in a shorter time became free citizens, without ever becoming *aillts*. And there were *aillts* or *taeogs* of the king, who seem to have been always in servitude, and probably were members of a conquered race. Lastly, there were *caeths*, or bondmen, in personal, and not *praedial* servitude. There appear to be no signs in the laws of any class superior to the *breyrs*, except the prince's family. There were no nobles.

"As to the land, all the wastes belonged to the free community of the *cantrev* in common. Of the rest, the greater part belonged to the free joint families. The prince, however, had some which was tilled by his *aillts*, who paid dues and rendered other services to him. The various officers of court and country had lands attached to their offices. There were also certain open lands which were common fields, in which every free Welshman was entitled to have an allotment of fixed size, of five free *erws*, for tillage, but no proprietary right."

With many of the conclusions here expressed, the writer of the present notice agrees, from others he dissents, while there are one or two that seem to be of considerable importance as setting forth some points of Welsh usage in a fresh and instructive manner.

Considerable attention has latterly been drawn by Mr. Seeböhm and other scholars to the communal system of agriculture pursued by the early Welsh and other Celtic peoples. With it was closely connected a fiscal system that appears to us now-a-days to be complex and unworkable, but was probably well adapted to the requirements of a nation in its early stages of development. In the time of Howel, and at the later date of the first manuscript of what is known as the Venedotian Code, and at the still later date of the Survey of John de Delves, much of the arable land, though in ever

decreasing area, still remained cut up into strips averaging one *erw*, and cultivated by a combination of tribesmen conjoined for the purpose of finding the plough-team, who divided the number of *erws* according to their contribution towards the joint ploughing.

For revenue purposes, the cultivable land of the free tribesmen was thus divided: four *erws* to every *tyddyn* (farmstead), four *tyddyns* to every *rhandir*, four *rhandirs* to every *gafael*, four *gaefals* to every *trev*, four *treves* to every *maenol*. For the support of the tribal chieftain, the *maenol* was assessed to one pound, so apportioned between its several subdivisions that each *erw* bore its proportion of the tax, amounting to one farthing.

To this explanation of the symmetrical system of landed division in Gwynedd, first suggested by Mr. Seeböhm, our esteemed fellow-member, Mr. A. N. Palmer, assents. The author of the work now under review, however, held that "the whole of this elaborate scheme, with its affectation of numerical exactness, bears the impress of unreality", and he has argued that it was no more than a theoretical scheme, presumably of the legislator who drafted the Code, or of the writer of the manuscript in which it is found. Mr. Seeböhm's book on the *English Village Community* was not published until the latter half of 1883; Mr. Lewis died in 1884; it is possible, therefore, that further study of Mr. Seeböhm's arguments might have modified his views. This suggestion is rendered all the more probable from the circumstance that the author has misquoted Mr. Seeböhm (inadvertently, no doubt), though this error should have been corrected by the Editor. Indeed, that portion of the chapter dealing with Mr. Seeböhm's conclusions appears to have been hurriedly interpolated.

Now, while the differences between the landed system of North and that of South Wales are difficult of explanation, and while it is clear that the explanation that suits one scheme will not do for the other, it is quite certain that the primitive landed system of Wales, with its affectation of numerical exactness, was not an arbitrary scheme. The same principle of arithmetical arrangement was in vogue in Ireland, as Mr. Seeböhm has sufficiently shown, and as may be seen still more clearly from documents at the Record Office which do not appear to have been known to him. Whether a system of taxation was connected with that of the Irish land divisions is not so certain, but there can be no doubt that it was so in Wales. Not only so, but when the English kings obtained sufficient power to be enabled to make grants of privileges and dues arising out of Welsh lands, they granted the render previously paid to the Welsh chieftain from a clearly recognised area to their own dependents. See on this *The Athenaeum*, 23 Nov. 1889, s. v. "Gwestva."

Upon points of Cymric usage, which for their proper elucidation require a knowledge of the social and economic history of other branches of the Celtic family, Mr. Lewis's conclusions cannot be considered satisfactory. He seems to have known little or nothing of ancient Ireland, or, indeed, of the general principles which

underlie the customary procedure of all the Aryan nations. He took the two volumes of Aneurin Owen's edition of the Welsh Laws, and made what he could of them; but with one important exception, he made no effort to study their main features in actual operation. It is quite otherwise when we turn to the second division of the book, that dealing with English institutions and the British element contained therein. Here we have references in abundance to early legal treatises, to chroniclers, and to the works of recognised scholars who have written upon the origin and development of English usages. The fulness with which English procedure is discussed renders this portion of Mr. Lewis' work an important contribution to our constitutional history; but with all his diligence he met with little success in his attempt at proving the indebtedness of English laws and customs to those of Wales. In a really able chapter on the origin and progress of the system of trial by jury his conclusions are thus given:—

“How did the ancient English or Anglo-Saxons come to adopt such a system (*i.e.*, compurgation)? We trace back compurgation in England almost to the time when the people of Anglo-Saxon England are supposed to have first become acquainted with Christianity, and we must suppose it then to have been based on the above Welsh principle (that the compurgators should be the nearest of kin to the accused), as we afterwards find it to have been, because there was no known source or means from or by which such principle could have been introduced. Indeed, it is impossible to believe that compurgation having once existed on the principle of evidence, could have reverted to the older and ruder principle. But even at this early date to which we can trace the institution in England, there was no known existing foreign source to which we can attribute the origin of the English system. From what we know of the relations between the Anglo-Saxons and the unconquered Britons, it is not to be believed that the institution, though like their own, came from them. But the institution goes back among the Britons to an unknown date, probably to the introduction of Christianity among them; and as a portion of the race, as a Christian people, occupied England before the coming of the Anglo-Saxons, it would seem not only possible, but probable, that they might have been the people and channel from and through which the English derived the system of compurgation in question. In these hesitating tones only is the conclusion stated, because no sane man would attempt to dogmatise on such a subject.” (Pp. 410-11.)

Mr. Lewis has another excellent chapter upon “Socage, Gavel-kind, and Borough English”, in which are some very discriminating remarks upon early English and Welsh tenures; but when (on p. 483) he remarks that “the lands of gavel-kind tenants in Kent are often styled ‘gavel-lands’, and so the gavel-lands to be found in many manors *out of* Kent may reasonably be taken to refer to lands under the same tenure”, he is altogether wrong. The terms “gavelkind” and “gafol-land” have nothing to do with each other.

The former denotes a method of succession to land ; the latter, the tenure under which the holder of land rendered certain servile "gafol" to his lord. The Editor ought to have saved his friend from such an unfortunate slip as this ; but we observe that throughout the whole of the second half of the book there is not a single note or suggestion of amendment from the Editor's pen, such as are frequent in the first part. It seems clear that the subjects discussed were altogether beyond him.

We must make brief reference to one difficult point in Welsh land-tenure, that in the opinion of the present writer receives considerable enlightenment from the exposition of Mr. Lewis. Students of the *Record of Caernarvon* know that in the Survey of North Wales some lands are said to have been "de natura de Trefgewery", whilst others are described as being "de Treweloge". Mr. Lewis considered that the former term denotes the land held in common by the king's villeins, each of whom was liable, in default of the rest, for the whole tribute arising to the lord from the *trev*, whilst *treweloge* means *tir gwelyaung*, or inheritance-land descendible from father to sons, having the lord's dues apportioned amongst the several family holdings. The latter was the more honourable tenure, and there existed means of elevating the tenants from one grade to the other. At the period of the Survey certain tenants, described as "trefgewery", put forward claims to be considered as "tre-*weloge*", but they were not admitted. Of Trefgoed, in the comot of Dinllaen (Carnarvonshire), it is said, "this vill is of the nature of *trefgewery*. The tenants say the tenure is that of *treweloge*, but the jury say that it is *trefgewery*"; and in proof of the servile nature of the tenure of *trefgewery*, we have a plea of the reign of Richard II, which appears to have escaped the notice of Mr. Lewis, relating to the same hamlet of Trefgoed, when reference was made to the Survey of John de Delves, and in which the land is said to be held of the king "in bundagio".

Upon the very important question of the amelioration of this form of holding, Mr. Lloyd observes :—

"Usually the change into *treweloge* implied an apportionment of the dues. As to the food-paying villeins, this change was facilitated by the commutation of their dues into a money-rent, which was easily apportioned. In the case of the labour-tenants the change could hardly be made without the substitution of money-rent for service. There must, then, have generally been the direct and formal concurrence of the lord in effecting the change into *treweloge* ; and there is reason to believe that there was something in the nature of a formal arrangement, under which the several tenants of a vill were at once freed altogether from the conditions of *trefgewery* tenure ; the common right as well as the common liabilities were abolished, and each tenant was made to hold immediately and separately of the lord at the apportioned rent ; and consequently each became the owner of an ordinary heritable property, which meant in Welsh law a family property."

These remarks are especially valuable, inasmuch as this distinction of tenure has not been commented upon by Mr. A. N. Palmer in his *History of Ancient Tenures*. Mr. Palmer does, indeed, conjecture (p. 101) that in a *maenol* originally containing no freemen at all, and about to be erected into a manor, under an English lord, a certain number of bond-tenants would possibly be enfranchised in order to supply the necessary attendance of free tenants at the court baron of the new manor. This hypothesis we consider to be rather far-fetched.

Upon several other important points which crop up in an examination of the Welsh laws, we have no further space to dwell. In concluding our notice of Mr. Lewis' book we must draw attention to an important *corrigendum* inserted by Professor Lloyd. The MS. forming the basis of the Venedotian Code in Mr. Aneurin Owen's edition of the Laws is assigned by that scholar to the "early part of the twelfth century". We are now assured, upon the authority of Mr. Gwenogvryn Evans, that it cannot be referred back farther than A.D. 1200.

Cambrian Archaeological Association.

THE FORTY-FIFTH ANNUAL MEETING

WAS HELD AT

H O L Y W E L L,

IN FLINTSHIRE,

ON

MONDAY, AUGUST 18TH, 1890,

AND FOUR FOLLOWING DAYS.

PRESIDENT.

THE RIGHT HON. LORD MOSTYN.

LOCAL COMMITTEE.

THE REV. R. O. WILLIAMS, Holywell Vicarage, *Chairman.*

J. Scott Bankes, Esq., Soughton Hall, Northop	Thomas Hughes, Esq., Greenfield, Holywell
T. Bate, Esq., Kelsterston, Flint Chas. Brown, Esq., The Folly, Chester	T. Vaughan Hughes, Esq., Greenfield, Holywell
E. Bryan, Esq., Holywell	The Rev. Griffith Jones, Mostyn Vicar- age, Holywell
W. H. Buddicom, Esq., Penbedw Hall, Mold	A. T. Keene, Esq., Mold
J. Carman, Esq., Gerdii Beuno, Holy- well	J. Herbert Lewis, Esq., Vaynol, Liver- pool
P. B. Davies-Cooke, Esq., Gwysaney, Mold	E. B. Marsden, Esq., Holywell
A. H. Spencer Cooper, Esq., Spring- field, Holywell	The Rev. D. Morgan, Ysceifiog Rec- tory, Holywell
H. A. Cope, Esq., Saithaelwyd, Holy- well	J. L. Muspratt, Esq., Rhyl
C. J. Croudace, Esq., Pendre House, Holywell	P. P. Pennant, Esq., Nantlys, St. Asaph
Samuel Davies, Esq., Bagillt	W. C. Pickering, Esq., Mostyn, Holy- well
The Rev. T. Z. Davies, Whitford Vicarage, Holywell	H. D. Pochin, Esq., Bodnant Hall, Conway
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J. Kerfoot Evans, Esq., The Strand, Holywell	S. L. Revis, Esq., Holywell
J. Prys Eyston, Esq., Coed Mawr, Holywell	R. Sankey, Esq., Holywell
J. Garner, Esq., Holywell	G. W. Shrubsole, Esq., Chester
The Rev. Stephen E. Gladstone, Hawarden Rectory	Samuel Smith, Esq., M.P.
Ll. J. Henry, Esq., Lygen y Wern, Holywell	W. J. P. Storey, Esq., Mostyn, Holy- well

Local Treasurer.

H. A. Cope, Esq.

Local Secretary.

Rev. Walter Evans, Halkyn Rectory, Holywell.

REPORT OF THE MEETING.

EVENING MEETING, MONDAY, AUGUST 18TH.

THE first evening meeting took place in the Assembly Rooms at 8.30 P.M. The proceedings commenced by the General Secretary for North Wales reading the following letter from the late President, M. le Dr. de Closmadeuc, who was unable to be present on this occasion to resign the presidential chair to his successor, Lord Mostyn :—

"Ile d'Arz, le 19 Août, 1890.

"Cher Monsieur,

"En ce moment je ne suis plus à Vannes, mais en villégiature dans une des Iles du Morbihan (Ile d'Arz); ce qui vous explique le retard que je mets à répondre à votre aimable lettre d'invitation au Meeting Annual de la Société Cambrienne.

"C'eut été un grand plaisir que j'aurais passé la Manche pour faire connaissance à la fois avec le beau pays de Galles, et avec les honorables membres de votre Association; mais ce m'est absolument impossible de quitter, cette année, la Bretagne.

"Veuillez, je vous prie, en exprimer tous mes regrets à tous vos collègues, qui sont aussi les miens, puisque vous m'avez gratifié de l'insigne honneur d'une présidence annuelle. Transmettez le même regret à notre nouveau Président, Lord Mostyn, et dites lui que j'aurais été bien heureux de lui adresser mes compliments de vive voix.

"Avec l'assurance de mes meilleurs sentiments,

"G. DE CLOSMADEUC."

The President having taken the chair, then proceeded to deliver the following inaugural address :—

"Ladies and Gentlemen,

"It gives me great pleasure to take the chair here this evening, and in the name of the people of Holywell to offer a hearty and cordial welcome to the Cambrian Archaeological Association. I feel it a great honour to be called upon to preside here to-night at this the forty-fifth Annual Meeting of your Association. When I saw it announced in the papers that I was to deliver the inaugural address,

I must confess I felt somewhat alarmed and puzzled, for to tell you the truth, being only a recent member of your Association, I must candidly confess I do not consider myself by any means an authority on archæological subjects ; at the same time I can assure you that I take a great interest in them. I will ask you to grant me your indulgence while I make a few remarks this evening.

“ There is little doubt the tendency of the age runs in two directions,—the one in which archæology finds its principal object and scope, and the other which carries us forward with accelerated pace, whilst steam and electricity drive us all in one direction. Thoughtful attention, on the other hand, has been given to tracing back, step by step, the progress of our race from the earliest recorded times. Now this year, I think, our Association is meeting in a very interesting part of the county ; in that part of the county of Flint, if I may say so, sacred to the Welsh archæologist, for we are within a very short distance of the birthplace of the immortal Pennant, that great Welsh historian whose name will ever be cherished amongst us. Living at a time when travelling was very different to what it is now, it is marvellous to think of what that man did in the way of travel, the amount of literature he wrote, and the interest he took in everything appertaining to Welsh archæology. In his history of the parishes of Whitford and Holywell there is much to be learnt, and there are so many places mentioned in connection with your week's visit that I cannot do better than recommend you to read it up if you should happen to possess the volume.

“ Now I shall not attempt to describe all the interesting places you will visit, for that will be left to abler hands than mine ; but I should like to call your attention to one or two places of special interest which you will be sure to visit in this neighbourhood, such as Basingwerk Abbey and St. Winifred's Well.

“ Some say Basingwerk Abbey was founded in the year 1131, by Randal, second Earl of Chester, and others assert that it was built by Henry II. On looking over my old copy of the *Chronicles of St. Werburg* I find it stated that the Abbey was founded in 1157. The words used in the copy are, ‘ Hoc Anno Basiwerk Fundatus’, and that a battle royal was fought at Coleshill, and King Henry fortified Rhyddlan and Basingwerk, and conquered the Welsh. Pennant goes so far as to say that the Abbey was founded by one of the Princes of Wales, and is of an earlier date. Giraldus lodged here, and calls it the “ *Cellula de Basingwerk* ”. He was in the train of Archbishop Baldwin, who on his progress through Wales preached the Crusade. The architecture is a mixture of Gothic and Saxon. All the monuments seem to have been destroyed, except one to a member of the Petre family, who married a Mostyn, or rather a widow of John Mostyn of the Talacre branch.

“ Of course you will visit St. Winifred's Well. The legend connected with the death of the Saint is so well known that I need not repeat it ; suffice to say that after her head was cut off, St. Beuno carried it to the body, offered up a short prayer, joined it on, and it

instantly united. She is reported to have lived for fifteen years afterwards, and at her death she was buried at Gwytherin in Denbighshire; but eventually she found her resting-place in the old Abbey of Shrewsbury. The Well is wonderfully pretty, and has the arms, carved in stone, of Margaret, mother of Henry VII; and those of the Stanley family, with those of Sir William Stanley, which would prove that it was built before the year 1495; also the arms of Catherine of Arragon, Henry VII, and Henry VIII.

“The old Chapel of St. Winifred is supposed to be of the same age as the Well, and is of Gothic architecture. The Chapel was a free one, and in the gift of the Bishop. In Richard III’s time the Abbot and Convent had from the Crown ten marks yearly for the sustentation and salary of the priest at the Chapel of St. Winifred.

“I now shall allude to a letter which was written by Queen Mary, wife of King James II, on the 8th of May 1687, to Sir Roger Mostyn at Mostyn. The letter runs as follows:—

“Sir Roger Mostyn,

“It having pleased the King, by his royal grant, to bestow upon me the ancient Chapel adjoining to St. Winifred’s Well, these are to desire you to give present possession, in my name, of the said Chapel to Mr. Thomas Roberts, who will deliver this letter unto your hands. It being also my intention to have the place decently repaired, and put to a good use. I further desire that you will afford him your favour and protection, that he may not be disturbed in the performance thereof. You may rest assured that what you do herein, according to my desire, shall be very carefully remembered by

“Your good friend,

“MARY: Regina.”

“Sir Roger Mostyn, who was a good Protestant, was placed in a very awkward position; and from his letters which I have, I find he hardly knew what to do; but such was his loyalty to the throne that he could not resist the letter he received from the Queen, and the Chapel was duly handed over to Mr. Thomas Roberts, the Jesuit priest. How long it remained in the hands of the Jesuits I do not know; but as James II lost his crown two years afterwards, it could not have been for long.

“Curiously enough, one year before the date of this letter, the King had been in Holywell, and had actually laid his hands on sick folk who thought they could be cured by him of their ailments. While he was here he was presented with the very shift in which his great-grandmother, Mary Stuart, lost her head. During his progress he gave golden rings with his hair in them. I wonder if any of these rings are still in existence.

“While I am speaking about Holywell, I should like to mention a subject which I think is not generally known; nor do I believe it has been published. It is an account of the proclamation of

George II in Holywell in 1727, about forty years after the visit of James II; and it shows us that the High Sheriff of the county at that time was a very pronounced Jacobite. The memorandum runs as follows:—

“ It is in relation to William Wynn, Esq., touching his behaviour upon the proclamation of His Majesty King George II. That upon the demise of his late Majesty an Order of Council and Proclamation were issued, and delivered to the said William Wynn, who was the then Sheriff of the county of Flint, or his deputies, for proclaiming his present Majesty; that Thomas Mostyn and Peter Pennant, Esquires, two of His Majesty's Justices of the Peace, immediately, on the 20th day of June now last past, resorted to Holywell, the most populous trading town in the said county (!), where they heard the High Sheriff and his deputy then were, in order to attend the solemnity of proclaiming his said Majesty. And when the said Thomas Mostyn and Peter Pennant came to the said town, they immediately inquired for the said High Sheriff, and finding that the said High Sheriff was then at a bowling-green not half a mile distant from the said town of Holywell, Thomas Mostyn forthwith repaired thither, and having signified to the said High Sheriff the cause of his and the other Justice coming to Holywell, requested him to come to town in order to proclaim him his said Majesty. But the said Sheriff did not think it fit to comply with the request of the said Mr. Mostyn, but put him off with frivolous excuses, though Mr. Mostyn stayed for three or four hours at the said bowling-green, and made frequent applications to the said Sheriff for this purpose, and offered him the use of his horses for the convenience of carrying him to town, which he refused after the same slighty manner.

“ The said Mr. Mostyn returned to the said Mr. Pennant. They both stayed in Holywell till 7 o'clock at night, still expecting the Sheriff would come to proclaim his said Majesty; but the said Justices perceiving the night coming on, and seeing no preparation made for proclaiming the King by the said Sheriff or his officers, they thought it convenient to return home, with a resolution of returning next day to proclaim him themselves, in case the said High Sheriff did not cause it to be done that night.

“ And some time afterwards the under-sheriff, attended by one William Jones, and by one David Lloyd, an attorney, all on foot, and no other company, in the dusk of the evening, repaired to the Cross in the town of Holywell aforesaid, and there the said under-sheriff read His Majesty's proclamation, without the least demonstration of joy usual on such occasions; and no money given to the populace, save only sixpence to the said William Jones. The High Sheriff was in town, but did not attend the proclamation. That the said under-sheriff, only attended by the said William Jones, thought fit to proclaim His Majesty in four other towns in the said county. Nor was there used the least solemnity or demonstration of joy in any of the said towns upon this occasion; the same being done in

the most obscure and private manner, without any the least notice given to the gentlemen of the county, whose affections to the Government are such as they readily would have embraced such an opportunity of showing their zeal if the said Sheriff had given them the least notice to attend on this occasion.

“ (Signed) THOMAS MOSTYN.”

“ What happened to William Wynn, the High Sheriff, I have not been able to find out; but on referring to my friend, Mr. Henry Taylor, he thinks that he might have lived at Bryngwyn; but I have been unable to find out very much about him.

“ Before I sit down I should like to say a few words upon two or three objects of interest that you will visit; and as they are on my own estate, you will, perhaps, understand my taking a peculiar interest in them.

“ The first is Maen y Chwyfan, a beautiful cross which stands in a field near the old turnpike-gate from Mostyn to Tremeirchion and St. Asaph, and now a main road under the jurisdiction of the County Council. It is also called ‘The Stone of Lamentation.’ The idea is that penances were said before it. Pennant tells us there was one near Stafford which was called a ‘Weeping Cross’. It is very pretty in form, 12 ft. high, 2 ft. 4 ins. broad at the bottom, and 10 ins. thick. The base is let into another stone; the top is round, and includes, in raised work, the form of a Greek cross. Beneath, about the middle, is another in the form of St. Andrew’s; then comes a naked figure and a spear in his hand. On the other side is represented some animal. The rest of the cross is covered with a beautiful fretwork. Can any one say what age it is? I think there is no doubt it is early Christian. Some say it marks the place of a great battle. Perhaps it may, as there are many tumuli about containing human bones; but I am rather inclined to think that these are of an earlier date than the cross.

“ Near Maen y Chwyfan is Gelli (now two cottages); no doubt an ancient chapel in connection with Basingwerk Abbey. Gelli Wood was granted at Westminster, in Edward I’s time, to the Abbey and Convent.

“ Leaving Gelli we ascend the hill of Garreg, the highest point in the parish of Whitford, where a splendid view used to be seen on a fine day. The Isle of Man and Cumberland hills could be seen; but now the trees have grown up, and hidden it. Here the Romans built a lighthouse, which was used to guide vessels up the river Dee. It is a round building, with an inside diameter of 12½ ft.; the thickness of the walls not less than 4 ft. 4 ins., which has, no doubt, made it last so many centuries. One door was opposite to the other. Over each was a square funnel, like a chimney, which opened on the outside, about half way up the building. Inside was a staircase to the two floors. The lights were always kept separate, so as to prevent one running into the other, and being mistaken for a star. I know of a similar tower on Bryman Hill, near Llandudno,

and cannot help thinking that it was used as a lighthouse to show the channel of the Conway river, and not as an outpost to Deganwy Castle, as has often been suggested.

“Now you are in the locality I think you should drop down the hill to Llynheylg, and visit the grave of Captain Morgan. History does not tell us how this Captain Morgau met his death; but it is generally supposed he was killed in a skirmish during the civil wars, and that he was buried where he fell. About one hundred and fifty years ago the grave was opened. A skeleton was found; on its head was a red cap of velvet, and round the neck a silk handkerchief. His sword and helmet were close by, and beneath him two bullets, which fell from his skeleton, which prove him to have been shot. The farm near has been called “Plas Captain”, on account of Captain Morgan, who might have lived there. In an old pedigree there is a Captain Morgan mentioned as having been killed in Cheshire; if so, and he was the same Captain Morgan, why was he buried at Llynheylg? Perhaps some one will be able to give me information on this subject.

“It may be interesting to know the age of Llynheylg. It was made by Sir Roger Mostyn, the third Baronet, in the early part of the eighteenth century. There being a great scarcity of water, a dam was made at the lower end; the springs rising, soon made a lake of the marshy ground. At that time that portion of the country was called the Mostyn Mountain or the Tegen Mountain.

“Pennant talks of Druidical circles in Glol, but I have never seen any. There are a lot of loose stones lying about, but they have no appearance of any circular form.

“Near here is Treabbot, which from its name was a seat of one of the abbots from Basingwerk, and it is one of the eight townships of Whitford.

“We now go across country to the Holywell Racecourse, where we find, not far from it, and close to Plymouth Copse, a circular, entrenched camp called ‘Bwrdd y Rhyfel’ or ‘Bwrdd y Brenin.’ It is about 153 ft. in diameter, surrounded by a low bank; and on the outside a ditch, in one part shallow, and the other more deep. I shall be curious to hear your opinion, if you should think the place worth visiting; and whether you think it an old fortification, or a circle for some religious purpose. If a fortification, it could never have been a very strong one.

“Now I hope I have not wearied you, and shall conclude the few remarks that I have made this evening by a hope that I may see the members of the Cambrian Archaeological Association on Friday at Mostyn, when I shall show them the House and objects of interest in it. I thank you for the kind way in which you have listened to my Address this evening.”

At the conclusion of the Address, the Ven. Archdeacon Thomas rose to propose a vote of thanks to Lord Mostyn, and said:—

“Those members of the Association who met last year in Brittany remember how fortunate they were in having so able a President as M. le Dr. de Closmадеuc; how genial he was, and how kindly he conducted the members through the ancient city of Vannes, and what trouble he took in showing them the unrivalled megalithic remains of the Morbihan. M. de Closmадеuc is unable to be present at this Meeting, but he has expressed his earnest wishes for its success, and he has desired me to tell his successor in the presidential chair that he hopes he will find the office as pleasant an one as he did in Brittany. Lord Mostyn began his Address by deprecating his selection as President, as being a junior member of the Association. I am sure, however, that our choice has been fully justified by the excellent account, to which we have listened with so much pleasure, of the antiquities of his own neighbourhood. He has touched upon matters which will come under our notice during two of the excursions; and when he tells us that he has been obliged to leave so many other things untouched, we can well understand how much there will be to look at in the course of the week. I consider it to be a fact of no small importance that our President is the possessor of such remarkable treasures in his own house, and that he exhibits such uncommon ardour in inquiring into the antiquities that surround him on all sides. In Lord Mostyn's library are collected books, manuscripts, and antiquities, perhaps hardly to be excelled anywhere else outside of the metropolis; and it is exceedingly gratifying to find their possessor showing so much interest in everything relating to them. The promise he has thus given of what may be expected from him will, I hope, some day be fulfilled. A great opportunity was missed when the last edition of Pennant's *Tours in Wales* was published, for it has not been brought down to the present date in the same spirit in which it was begun. To execute this work in a more becoming manner is a task that Lord Mostyn is eminently fitted to perform. In our President we have one who has both the opportunity and the capability for bringing it to a successful issue. I hope, therefore, that he will utilise the literary treasures in his possession for this purpose, and that at no distant time we may have the satisfaction of reading a history of this neighbourhood edited by him.”

Mr. Henry Taylor, F.S.A., was then called upon to read his paper on the “First Charters granted to the Four Senior Boroughs of Wales”, which will be published in an early Number of the *Archæologia Cambrensis*.

In the discussion which ensued, the Ven. Archdeacon Thomas suggested that there were earlier charters in South Wales than those mentioned. It had been a question which one of the four boroughs was the senior; whether the charter of the Borough of Caerwys was not granted forty years before 1288. Perhaps Mr. Taylor would kindly tell the members on what account he selected the charter of Edward I as forming the senior boroughs. He asked the question, for he knew that any subject Mr. Taylor went into

he did thoroughly. Any one who had read his *Historic Notices of Flint* must feel that anything he undertakes he would surely do thoroughly well. It was, however, with something like a shock that he heard that Edward I returned from Nevin to Carnarvon on the day Edward of Carnarvon was born. He was always under the impression that he was at Rhuddlan, and that one of his knights rode in great haste to announce to him there the birth of his son, for which he was rewarded with knighthood, and which added to the heinousness of the offence when afterwards he rose against the King.

Mr. Taylor, in reply to the President, said the charter of the Borough of Caerwys, which Lord Mostyn had previously shown him, was subsequent to the four mentioned in the paper.

Mr. Edward Owen and the Rev. C. H. Drinkwater joined in the discussion, to which Mr. Taylor replied.

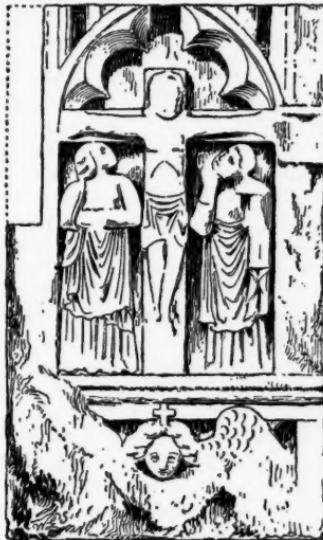
EXCURSION, TUESDAY, AUGUST 19TH.

The carriages started from the King's Head Hotel at 9.30 A.M., taking the road towards Mold, in a south-easterly direction, along a hill-side. Had the day been finer, a good view would have been obtained across the estuary of the river Dee. As it was, only the nearer objects could be distinguished. The leading industry of the district appeared to be lead-mining, and vast heaps of limestone débris were to be seen in all directions.

Halkin Church.—The first stop was at Halkin, nearly four miles from Holywell. Here the Rector, the Rev. Walter Evans, Local Secretary for the Meeting, pointed out the peculiarities of the church. The present structure was erected, at the expense of the Duke of Westminster, by Messrs. Douglas and Fordham, the well known architects of Chester. It is built of yellow sandstone, with a good deal of polished marble in the interior. The churchyard is entered under a well-designed timber lych-gate, and the modern carved woodwork inside the church deserves careful study. The whole of the present church is new, with the exception of a piece of sculpture (perhaps of the fourteenth century) built into a buttress on the south side of the nave, outside, at the east end. It was found by the Rev. Walter Evans in the belfry of the old church (built in 1769), used as a stone for the ringers to put their feet on. The sculpture possibly formed part of the churchyard-cross. The subject represented is the Crucifixion, with figures of St. Mary and St. John, each having the head inclined on one side, so as to look up at the Saviour. The folds of the drapery are as sharp as when first carved, assuming that the sculpture has not been tampered with by attempted restoration. Beneath is an angel with a cross on the forehead, supporting the crucifix, which is placed under a small cusped canopy. The sculpture measures 2 ft. 1 in. high by 1 ft. 3 ins.

wide. It is illustrated in the Rev. Elias Owen's *Old Stone Crosses of the Vale of Clwyd and Neighbouring Parishes*, p. 85.

Moel y Gaer.—A mile and a quarter beyond Halkin, the members left the carriages to walk up to the top of a hill 993 ft. above the sea-level, called *Moel y Gaer*. The whole of the summit is enclosed within a single rampart of stones and earth, with a ditch on the outside. This hill-fort is probably ancient British. It commands a fine view of the *Moel Famman* range of mountains, which were, however, on the present occasion, unfortunately concealed from view by a dense, black mist hanging over the whole valley. The fortification is nearly round in plan, and has a small artificial mound within the ring. A gold torc was found near it. (See *Arch. Camb.*, 2nd Ser., vol. v, p. 85.)



Piece of Sculpture in Halkin Church, Flintshire.

Northop Church.—Rejoining the carriages at the foot of the hill, a drive of two miles in an easterly direction brought the party to *Northop Church*. The most remarkable feature about the exterior is a massive Perpendicular tower, 98 ft. high, built in five stages, at the west end of the nave. The church has been recently restored, and furnished with carved oak seating. The plan consists of a nave and chancel of the same width, with a north aisle continued along the whole length of both, and separated by an arcade of six pointed arches springing from octagonal pillars. The old Perpendicular roof, of low pitch, still remains. The portion over the chancel has,

at the recent restoration, been decorated with painting. The windows are debased Perpendicular. The arch under the tower is panelled both on the jambs and soffit. The font is a modern one, of marble, with an inscription. It is weak in design, the inside of the bowl being far too small. At equal distances along the north wall of the north aisle are four effigies, placed, at the time of the former restoration, in arched recesses in the wall, three being those of knights in plate-armour, and one that of a lady under a canopy. The inscription on the effigy of one of the knights is in late Lombardic capitals, as follows:

HIC : IACET : ITH : VACH : AP : BLED : VACH.
(Here lies Ithel Vychan ap Bleddy Vychan.)

The effigy of the lady is inscribed in almost identical characters:

DIE : MAI : ANNO : D^{NI} : M^o: CCCC^oLXXII.
(... day of May, in the year of Our Lord 1472.)

On the edge of this effigy was another inscription, but it has all been chipped away except the letters v c v. Pennant conjectured from this that it might have been the tomb of Leuci Llwyd, who died in 1482. (See his *Tours in Wales*.) These effigies will be more fully described by Mr. Stephen Williams in a future Number of the *Arch. Camb.* An account of Northop Church will be found in Archdeacon Thomas' *History of the Diocese of St. Asaph*, p. 478.

Mold Church.—From Northop the party proceeded to Mold, two miles to the south, where, after luncheon at the Black Lion Hotel, and a short rest, the parish church was inspected. The plan consists of a nave with north and south aisles separated from it on each side by an arcade of seven Tudor arches, having a western tower built in 1770, and an apsidal chancel, of octagonal shape, built in 1856. The effect of seeing the three windows of the apse through the wide chancel-arch, from the west end of the nave, is not by any means unpleasing. The nave and aisles are Late Perpendicular in style. The arcades are very richly decorated with sculpture. Above each pier is an angel holding a shield bearing a coat of arms; in the spandrels are other similar shields, but smaller; and a frieze of beasts runs the whole length of the church, above the points of the arches. The devices on the shields are partly religious, consisting of the emblems of the Passion, and partly heraldic. Amongst the latter were to be seen the curious representation of the eagle carrying the swathed body of an infant in its claws, which was adopted as a crest by the Stanley family;¹ the royal arms of Henry VII; the Prince of Wales' feather and motto; the three legs of the Isle of Man; the fleur-de-lys, etc. The religious symbols include the five wounds, nails, crown of thorns, etc., of the Passion; the Virgin and Child; the Crucifixion; and a representation of the chalice and wafer inscribed with the letters IHC.

¹ See E. Sidney Hartland's *English Folk and Fairy Tales*, p. 63; and Burke's *Peerage* (Earl of Derby).

The whole of these sculptured details are quite worthy of a separate monograph, to the preparation of which some local antiquary would do well to devote his attention.

The clerestory windows are square, and very small. There are several fragments of old stained glass in the windows of the north aisle. One small piece bears the date 1500. Over the north door of the north aisle was remarked a beautiful painted glass window with two coats of arms and inscriptions beneath; the one on the left being the royal arms of Henry VII, with a request to pray for the soul of Elis ap David ap Res, Vicar of Mold, 1565-76; the other, on the right, the Derby arms, with a request to pray for the soul of Edward Earl of Derby, who died in 1572, and his wife. A frieze of beasts runs round the church, outside as well as inside. The porch has a stone roof.

Mold Church was restored by Sir Gilbert Scott in 1856. The font is modern, and Perpendicular in style. The Registers commence in 1624. There are several monuments in the church belonging to the Davies family of Gwysaney; amongst others, one to Robert Davies, 1728, by Sir Henry Cheer, Bart.

Pentre Hobin.—Leaving Mold, the members drove on to Pentre Hobin, a mile and a half to the south-east, the residence of Mr. Pen-nant A. Lloyd. The house is built of yellow sandstone, and is an interesting example of old Welsh domestic architecture, with pointed gables, mullioned windows, and oak-panelled rooms. The date on the doorway is 1540, and that over the curious, carved oak chimney-piece in the dining-room, 1546, accompanied in both cases by the initials E LL, M LL.

Adjoining the house is a series of eight vaulted cells erected by an ancestor of the present owner in order to afford accommodation to travellers, after the dissolution of the monasteries, when the monks could no longer entertain strangers. The cells average 5 ft. by 7 ft., by 6 ft. high, and each has a small entrance-doorway, and an aperture for ventilation at the side of it. The cells are all covered by one roof. At one end is a building containing a room for the superintendent, which is reached by a short flight of steps.

The Tower.—After Pentre Hobin, the next place visited was The Tower, half a mile to the south-west,—a mediæval, fortified house where, in 1465, Reinallt ap Gruffydd ap Bleddyn killed Robert Bryne, the Mayor of Chester, after a faction-fight at Mold Fair. The ring in the stone-arched ceiling of the lower room of The Tower (now used as a dining-room) is traditionally believed to have been made use of to hang the Mayor; but it was more probably intended for the suspension of a chandelier. The building has been modernised, but without destroying any of the ancient features. Mr. Howard, the present occupier, was kind enough to offer the members refreshments, and to show them through the various rooms from roof to cellar. The Tower has already been described and illustrated in the *Arch. Camb.*, vol. i, p. 55. It is a tall, rectangular tower, embattled and machicolated at the top, and with a round stair-turret at the south-east corner, having a pointed stone roof.

Gwysaney.—On the return journey to Holywell, the party again passed through Mold, getting just a glimpse of the once strongly fortified mound called the Bailey Hill. The last stop was at *Gwysaney*, two miles north-west of Mold, the residence of Mr. Philip B. Davies-Cooke, who entertained the members to tea, and also read a paper on Ewloe Castle. Mr. Davies-Cooke exhibited some of his Welsh MSS. He is the fortunate possessor of the original MS. of the *Liber Landavensis*; but it could not be seen on this occasion as it is being copied at Oxford.

The pedigree of the Davies family is given in the *Arch. Camb.*, 4th Ser., vol. vi, p. 47. A list of the MSS. at *Gwysaney* will be found in the Historical MSS. Commission Papers, iv-xii, 202.

List of pictures, old documents, etc., at *Gwysaney*, Mold, seen by the Cambrian Archæological Association on the 19th August 1890:

LIBRARY.

In Glass Case on Table.

MS. Book of Welsh Pedigrees.

Tile from the Old Church at Flint.

Signature of Henry VII in Letter to John Puleston of Hafod y Wern. MS. Book of Welsh Poetry by Iolo Goch, etc.

1548, January 16th, Grant from Henry VIII of the office, for life, of Recorder of Bromfield, Yale, and Chirk, to Robert Davies, one of the Yeomen of the Guard, for faithful services. Great Seal attached.

Book of Prayers (Latin and English) with Badge (a crowned Marguerite) of Margaret Tudor, Queen of Scotland, and sister of Henry VIII. *Her Book of Prayer.*

MSS., St. Paul's I and II Epistles to Timothy, and the Epistle to Philemon, translated into Welsh.

1552, Sept. 14th, Edward VI, R., Grant of Fees of the Crown, "videlt sex denar' p' diem", for services to Robt. Davies, "Garde m'e ordinar'." Great Seal attached.

1560, June 26, Elizabeth Regina. A Pardon of Outlawry to Mr. John Puleston, Gentleman. Great Seal attached.

Two pieces of a dress said to have belonged to Queen Elizabeth.

Commission to Captain Davies, signed by Charles I.

1581, Grant of Crest and Arms to Robert David, son of John David, son of David Griffith of *Gwysaney*.—*N.B.* The arms he had a previous right to; and this crest the Davies family, to my knowledge, only once used, as they preferred their old Welsh one.

Locket containing Miniature of Robert Sidney, Earl of Leicester, K.G., younger brother of Sir Philip Sidney. Died 1626. Painted by Isaac Oliver. Wears same dress as in the portrait Lord de Lisle has.

Signature of Oliver Cromwell, to release Robert Davies of *Gwysaney* from prison at Chester Castle, 30 June 1658.

Glass Case hung to Wall, containing—

Grant to John Davye (Davies), Gentn., of Land in Broughton, Merton, and Tredeſmawen, in the Commote of Cateshill, co. Flint. Philip and Mary, 1553, 1554. Great Seal attached. John ap David (Davye or Davies) of Gwysaney, co. Flint, married Jane, widow of Richard Mostyn, and daughter of Thomas Salusbury of Leadbrook, co. Flint.

Miniature of Dorothy, wife of Sir John Pakington, Bart., reputed authoress of *The Whole Duty of Man*.

Miniature, in silver case, of Charles II.

Miniature of Lady Coventry, wife of Thomas, first Baron Coventry, Keeper of the Great Seal, 1625.

Miniature of Philip II of Spain, by Coello.

Betrothal or Wedding-Ring, thirteenth century. Stone, uncut sapphire.

Silver Pendant, bust of Charles I.

Piece of the mane of "Copenhagen", the Duke of Wellington's horse at Waterloo.

Bronze Pendant taken from the body of a Russian soldier after Inkerman, 5 November 1854.

Ring given to George Earl of Kingston in memory of Right Hon. Spencer Percival, Prime Minister, assassinated in the House of Commons, 1812.

Wedding or Betrothal Ring, time of Queen Elizabeth.

Memorial Locket of Death of Edward Earl of Kingston, 14 November 1797.

Medallion of Leo II, Pope from 1823 to 1829.

Miniature of William Chambers, Esq., of Ripon; b. 1734: d. 1796. Painted by Cook.

Russian Medallion with Portraits of Saints Bdrlaam or Varlam and Susanna.

Miniature of Lady Helena Rawden, Countess of Mountcashell. Died 27 May 1792.

Miniature of Lady Charlotte Fitzgerald.

Miniature of Philip Davies-Cooke, b. 1793, d. 1853; and Philip Bryan Davies-Cooke, b. 1832.

Portrait of Thomas Earl of Strafford, b. 1593; beheaded on Tower Hill, 1641. This portrait, on wood, is a sketch by Vandyck for the large picture belonging to Earl Fitzwilliam.

Portrait of the Earl of Essex.

Portrait of Mrs. Davies-Cooke of Gwysaney, by Il Cavalieri Capalti of Rome, 1862.

Portrait of the Lady Helena Caroline Cooke, born 11 April 1801, died 9 May 1871. By Bonavia.

Portrait of Catherine (Davies), wife of Pyers Pennant of Bychton, co. Flint, b. 1642, married 1656. Drawn from some picture by Moses Griffith.

Design for Wilson Memorial-Window in Mold Church.

Portrait, on wood, of Robert Dudley, Earl of Leicester.

Geometrical Elevations of South Front, North and East Sides, taken in 1827, also Perspective (coloured) of South Front of Gwysaney.

Sketch of Gwysaney by Moses Griffith, secretary and artist to Pennant the historian, 1803. The gift to Mr. Davies-Cooke of the Ven. Archdeacon Thomas.

Portrait of Pyers Pennant of Bychton, near Holywell, Vice-Admiral of North Wales. Drawn from some picture by Moses Griffith.

Portrait of Miss Adelaide Cooke, by Bonavia.

Portrait of Lieut.-General Cooke, C.B., by Bonavia.

ENTRANCE-HALL.

Portrait of Robert Davies, Esq., of Gwysaney, High Sheriff of Flint, b. 1684, d. 1728. His wife was Ann Brockholes of Claughton, co. Lancaster, sister of Catherine Duchess of Norfolk.

Portrait of Eleanor, daughter and coheiress of Sir Peter Mytton, Knt., M.P., wife of Sir Kenrick Eaton of Eaton, Knt. Died in 1637.

Sword of Saadut Ali, Nawab of Oude, 1798.

Sword found in a field near Gwysaney, 1875, evidently used at the siege in 1645.

Portrait of Anne, wife of Robt. Davies, Esq., of Gwysaney, daughter and coheiress of Sir Peter Mytton, Knt., M.P. for co. Carnarvon. Married at Gresford Church in 1631. Died 1690.

Portrait of Henry VI, King of England, b. 1421, d. 1471.

Portrait of Sir John Vaughan, Lord Chief Justice of Common Pleas, M.P. for Cardiganshire; b. 1608, d. 1674. By Sir Godfrey Kneller.

Portrait of Colonel John Robinson of Gwersyllt, a distinguished Royalist, b. 1603, d. 1680.

Portrait of a Gentleman, unknown; probably Mytton Davies, Esq., M.P.

DRAWING-ROOM.

Portrait of Robert Puleston, Esq., of Hafod y Wern, Wrexham; b. 1613, d. 1634.

Portrait of Sarah, wife of the first Earl of Bessborough.

Portrait of Miss Frances Puleston, sister of Philip Puleston, Esq., of Hafod y Wern; b. 1735, d. 1804. By Downes.

Portrait of Captain John Davies, Royal Horse Guards Blue, wounded at the battle of Dettingen (*vide London Gazette*, June 1743); b. 1720, d. 1812.

Portrait of Bryan Cooke of Owston, co. York, M.P., in uniform of Royal Horse Guards Blue.

Portrait of Elizabeth, wife of Mytton Davies, Esq., of Gwysaney, M.P. for co. Flint, 1678; High Sheriff, 1670. Daughter of Sir Thomas Wilbraham, Bart., of Woodhey, co. Chester.

Portrait of William Roberts, Bishop of Bangor.

Portrait of Frances Puleston, heiress of Gwysaney and Hafod y Wern, wife of Bryan Cooke, Esq., M.P., of Owston, co. York; b. 1765, d. 1818. By Romney.

Portrait of John Davies, afterwards Captain Davies of Regt. of Horse Guards Blue; b. 1720, d. 1812.

Portrait of Colonel Bryan Cooke of Owston, co. York, M.P., in uniform of Royal Horse Guards Blue; b. 1756, d. 1821. By Romney.

Portrait of Mary Davies, afterwards Mrs. Hughes of Halkyn Hall; b. 1723, d. 1799.

DINING-ROOM.

Portrait of John Davies, Esq., of Gwysaney, High Sheriff, 1775-76. Died 1785.

Portrait of Letitia Vaughan, wife of Robert Davies of Gwysaney and Llanerch Park, daughter of Edward Vaughan, Esq., of Trawscoed, co. Cardigan, M.P., and sister of the first Viscount Lisburne. By Sir Godfrey Kneller.

Portrait of Robert Davies, Esq., High Sheriff of co. Flint for years 1644-46 and 1660. Defender of Gwysaney, April 1645. Born 1616, d. 1666.

Portrait of the Lady Louisa de Spaen, daughter of Robert Earl of Kingston, and wife of Alexandre, Baron de Spaen.

Portrait of Anne, wife of Robert Davies, Esq., of Gwysaney, and daughter of Sir Peter Mytton, Knt., M.P. Died 1690. Painted in 1643 by T. Leigh.

Portrait of a gentleman, unknown.

Portrait of King Charles II.

Large Gilt, Brass Dish (repoussé work) representing Albert and Isabella of the Netherlands. Date, 1563.

A drive of over seven miles brought the party back to Holywell. *Nerquis Church*.—A visit to Nerquis was included in the programme of the excursion on Tuesday, but owing to the unforeseen delay in Mold, caused by the rain, it was omitted. This short notice by the Rev. T. H. Lloyd, M.A., now Vicar of Llansantffraid yn Mechain, has been kindly prepared in order to supply, in some measure, the omission:—

Nerquis, or Nercwys as it should be written, is one of the ancient chapelries of Mold. Its etymology is not certain. Some think it is equivalent to "God's Acre"; others, that it is derived from its situation on a ridge in the breast of the hill: *ewys*=a ridge or furrow, *ner*=fair or sunny, and therefore divine.

It is dedicated to the Blessed Virgin, as is also the mother-church of Mold. The church originally was in the form of a simple parallelogram, with a western tower surmounted by a wooden spire. In 1847 north and south transepts were added, and a small projection at the east end, to admit of the small Holy Table, which had previously stood in the body of the church surrounded by pews. The unrestored portions of the structure are of various dates. The

tower and parts of the nave are apparently of twelfth century character; the remainder of the fifteenth century; one window and probably the outer porch doorway are of late thirteenth century work.

In 1883-4, the writer of this notice being then the incumbent, the church was thoroughly and completely restored, Mr. J. Oldrid Scott being the architect, when over £2,000 were expended. It now is one of the prettiest and most interesting churches in the diocese. The large west end gallery was removed, and this brought into view a plain Norman arch of fine proportions, which had previously been hidden by the gallery and a wooden screen erected between the nave and the base of the tower. The latter was used as a coalhole! but now has been thrown open, and converted into a baptistery; the oak-paneling of the old pews forming the wainscot, and the ancient oak benches with round ends, brought from the gallery, affording sitting room on three sides. The tower, which is peculiar, having no original external entrance, and the spire, were thoroughly repaired, and the latter covered with oak-shingles measuring about 9 ins. by 4½. In lieu of the gallery a lean-to aisle was added to the north side of the nave, and the church was extended eastward so as to obtain space for a chancel beyond the modern transepts.

In taking down the old walls on the north and east sides several flat, coffin-shaped, sculptured slabs, of various characters and dates, were discovered embedded in the masonry. Those with the Stafford knot, and the one with human face, feline ears, and pisciform tail, are probably the most ancient, whilst the floriated crosses are very elaborate. The stones are carefully preserved in the porch, being placed on the stone seats, and dowelled to the walls. The sedilia are formed by an oak bench placed under a section of an ancient rood-screen. It is of elaborate design; full of foliage and rich tracery, with canopied niches for statuettes, resembling in character the grand screen at Hexham Abbey. It is locally known as "Cadair Fair", and said to have been brought from Old St. Chad's, Shrewsbury; but there is not the slightest proof for this local supposition. It stood, prior to the restoration, at the north-east corner of the church, behind the pulpit; placed there by Sir George Wynne of Leeswood, who was a great traveller, as was also his cousin, Wilson the artist. What more likely than that Sir G. Wynne bought this oak-work abroad? Indeed, it is certain that it was erected by him over his intended burial-place; which, however, he was fated never to occupy, having died in the old Fleet, in London, a prisoner for debt. There is a brass plate on a slab in the floor, in front of the pulpit, to this effect: "This is the burial-place of Sir Geo. Wynne, 1660." Strange to say, it should have been 1760.

The pulpit, which is of oak, of the Tudor period, has been cleaned of several coats of paint, and now shows to advantage its beautiful grain and elaborate carving. It is very small; so much so that the Bishop of St. Asaph, who was preaching on the occasion of re-

opening the church after the addition of the transepts in 1847, complained to the then Vicar (Ap Ithel, one of the founders of this Journal and Association) of its limited accommodation, and the apt retort was "that it was quite large enough for the living", Nerquis being one of the poorest incumbencies in the diocese.

The old oak Elizabethan Communion-Table, now placed in the vestry, is interesting as being a rare specimen of those made in obedience to the order of Queen Elizabeth, "that the Table should stand east and west." The legs of the end which would probably be placed west are square, and elaborately carved in relief; while those which would in this case look east are round, with less and plainer carving.

A portion of a stone jamb, which was found hidden in the old walls, with good *ball-flower* carving, forms the base of a new stone credence-table.

Some mediæval stained glass has been incorporated with the new glass (by Burlison and Grylls) in the east window erected to the memory of the late Captain Wynne and Mr. F. Lloyd Fletcher by their brother, Mr. P. Lloyd Fletcher, the present Squire of Nerquis Hall, who with his sisters contributed largely to the restoration. Among other bits are the badges of King Richard III, viz., the yellow lion and white boar, and also a white rose in the rising sun. The old glass is very distinct from the new, being more transparent.

The restoration has been most conservative; the new work corresponds in character with the old; the distinctive features of the old work being jealously preserved, and all the *disjecta membra* which could not be incorporated in the structure being carefully preserved *within* the walls of the church.

Registers.—These are not complete. The earliest remaining entry is A.D. 1665, several pages in the oldest book having been evidently lost. They were formerly kept within an iron box placed in the vestry of the church, but are now preserved at the Vicarage. Not many years ago a forcible entry was made into the church, and the box was carried away into a neighbouring field, and there forced open by thieves, who hoped to find within it the Communion-plate, which is of sterling silver, of early eighteenth century workmanship. Fortunately the plate had been for some time previous kept in the Vicarage. The thieves, however, were so disappointed that they made a heap of the Registers, and set fire to them; but a timely shower of rain, added to the fact of their being made of parchment, saved them.

The following extract from the Owston MSS. (*Arch. Camb.*, Ser. IV, vol. ix, p. 145) will show some of the evils which followed the dissolution of monasteries (Nerquis and Mold being attached to Bisham Abbey), and, on the other hand, a cheering contrast between the present and the past, there being now three Sunday services in Nerquis Church, regularly performed, in addition to a Sunday School:

"1632. The humble petition of the parishioners and 'inhabit-

auntes of the severall parishes of Nerquis and Treythin to the reuerend father in God, John, by God's Providence Bushopp of Sainte Assaphen.' This undated paper (which appears from its contents and penmanship to have been drawn in some year of Charles the First's reign) exhibits a remarkable picture of spiritual destitution and clerical neglect. The services, it is alleged, being either neglected or performed at irregular and inconvenient times in the churches of the said parishes, the parishioners are compelled to waste their time on Sundays in waiting vainly for clerical offices, or are tempted to pass it in godless diversions, when they do not neglect to assemble themselves at their churches. 'That in regard thereof', runs the petition, 'most of the youthes and yonger sorte of people in either parische doe commonly haunt the hare with greyhundes and houndes vpon the Sundayes in the morninge, or doe vse to play at the foot boole, and boole, tenins, and bowles, within the severall churchyards of both parish churches, in regard they stay soe longe for service, when it is lastly redd in their church; and that th' elder sorte doe commonly fall to drinking or some vnlawfull games, and some of the elder sorte dryven to returne home, staieing to longe for meate.' No, or only few, sermons have been preached in the churches for sixteen years past, during which time also the 'catecizeinge of children' has been almost totally neglected. The date of this paper is shown by a subsequent paper dated 5 Dec. 1640.'

EVENING MEETING, TUESDAY, AUG. 19TH.

The Committee of the Association met at 8.30 P.M., to receive the Reports of the various officers, and discuss business matters.

EXCURSION, WEDNESDAY, AUG. 20TH.

The carriage excursion on the third day, Wednesday, was in a westerly direction, starting, as before, at 9.30 A.M., from the King's Head at Holywell. The first point made for was Caerwys, four miles south-west of Holywell as the crow flies; but which has to be approached by a circuitous route, owing to intervening hills.

Caerwys is believed to occupy the site of a Roman station, and the rectangular arrangement of the streets seems to favour this view. Nothing beyond the plan of the town was seen that would confirm the theory of its Roman origin.

Caerwys Church.—The church was the only object of interest which claimed attention. The ecclesiastical buildings seen on the previous day near Mold were of an English type; the one at Caerwys is distinctly Welsh. The plan consists of a nave and chancel of nearly the same width, with a tower and aisle on the north side; together extending the whole length of the church. The tower,

which is at the north-west corner, is of a plain, massive, military pattern. The oldest portions, the pointed chancel-arch and a double-light, cusped lancet-window, are of the Early English period; but most of the rest is of later date. There is a window with Decorated tracery in the south wall of the chancel, at the east end, and two with Perpendicular tracery at the east ends of the chancel and north aisle. There are some nice fragments of old stained



Effigy in Caerwys Church, Flintshire.

glass in these three windows; a small figure of an angel censing, coloured blue, yellow, and white, being particularly good. Between the nave and the north aisle there is a single, pointed arch quite devoid of mouldings, like the chancel-arch. The arcade (if it can be dignified by such a term) between the chancel and the north aisle is formed by two chamfered oak posts or pillars, with carved struts branching from the top to support a horizontal beam going across.

The font is octagonal, poor in design, and dated 1661. In an arched recess with Decorated cusping, beneath a window on the south side of the chancel, is an effigy of a lady with the hands folded in prayer over the breast, carved in low relief, and much mutilated. On the exterior of the chancel, on the south side, is a remarkably well cut inscription, in Roman capitals, to Robert Evans of Cairwys (*i.e.*, Caerwys), who died in 1582. The oak Communion-Table has well-turned legs, and is dated 1620.

Two curious old relics were exhibited in the church,—(1), a small hand-bell used at funerals; and (2), a pewter flagon, also used for drinking out of on similar occasions. Both with the initials R. F., W. T.; and one dated 1703, and the other 1702. The chalice is inscribed "The Communion cup of Caerwys, Peter Thomas, Robert ap Robt., 1685"; and the paten, "The gift of Colonell Edward Jones, of Wexford in Ireland, to the Church of Cayrws, 1717."

The "Mulier Bona Nobili" inscribed stone, seen on a subsequent day at Downing, was found in a field near Caerwys.

The Commission of the Eisteddfod held here in 1567 is now at Mostyn Hall. (See *Arch. Camb.*, vol. iv, p. 143.) Another Eisteddfod was held here in 1798.

Gop Hill Tumulus.—From Caerwys the party proceeded to Newmarket, six miles to the north-west. Here the members left the carriages to climb on foot to the summit of Gop Hill, which is 820 ft. above sea-level. A great archaeological treat was in store for every one, in the shape of an address by Prof. Boyd Dawkins upon the tumulus and bone-cave on Gop Hill. On reaching the top a magnificent view of the surrounding country was to be seen, and of the sea-coast from the Great Orme's Head on the west, to Hilbre Island, at the mouth of the Dee, on the east; and even further, to Liverpool, in the extreme distance. The district immediately surrounding Gop Hill is an undulating upland of limestone formation, bounding the Vale of Clwyd on the east side, and overlying the Coal Measures which run along the coast at a lower level. Gop Hill is not more than six or seven miles from Rhyl, and any one who may be staying at this fashionable sea-side resort may be strongly recommended to make an expedition to this interesting spot. The Tumulus is a huge mound of limestone rubble, and is a very prominent feature in the view for miles round. It reminded many of the members of the cairns they had seen in Brittany the previous year.

Professor Boyd Dawkins having collected the party round him on the top of the mound proceeded to deliver the following address as well as the rather high wind in the exposed position would allow him:—

"Mr. President, Ladies, and Gentlemen,—The cairn on which we are now standing is one of the largest, if not the largest, pile of stones in the whole of Wales. I commenced its exploration in the year 1886, the owner, Mr. Pochin, having very generously defrayed all expense. We first sank a vertical shaft from the top, as near the middle as we could guess, and then drove a horizontal drift, 30 ft.

long, from the bottom of the pit. Every portion of the work had to be heavily timbered to prevent the sides falling in, which rendered the work both costly and tedious. The results obtained were few, as might have been expected from the small area we were able to explore by the method described. We were unlikely to have struck the true centre of the mound. It was extremely easy to miss it. At any rate we found nothing to reward our efforts beyond a few bones of the horse and other animals. With this meagre list of objects we were obliged to be content, and our work then came to an end; but I look forward to completing the thorough exploration of this most interesting Tumulus in the near future.

“Perhaps some of you will ask why I have called it a cairn? that is to say, an artificial heap of stones in contradistinction to a natural one. Well, I have referred to it as a cairn because any competent judge would at once see that it belongs to a type of ancient remains known to be sepulchral. I may mention a very similar tumulus, perhaps not of such large dimensions as the one now beneath our feet, which on being opened was found to contain a burial associated with a necklace of amber beads and the wonderfully beautiful golden corselet now amongst the most highly prized treasures of the British Museum.

“The Tumulus on Gop Hill is sometimes called ‘Queen Boadicea’s Tomb’; but there is no evidence with which I am acquainted that this celebrated ruler of the ancient Britons was ever in Wales. Nevertheless I believe that the tradition is true to the extent of indicating that the Tumulus is the burial-place of some famous chieftain; but whether of the Age of Stone, or of Bronze, or of Iron, I am not now prepared to say. I hope, however, that the question may shortly be finally settled. The diameter of the mound is 350 ft., and the height 46 ft. Although its exploration has furnished such insignificant results up to the present, I must remind you of the sporting phrase, that ‘very often in aiming at a crow you may shoot a pigeon.’ It was so in this instance, as we shall shortly see.”

Gop Hill Bone-Cave.—Prof. Boyd Dawkins at this point in his address requested his audience to accompany him a short way down the hill-side, below the cairn, to a spot in front of the entrance to a cave in the limestone rock. A ledge of limestone projects over, forming a rock-shelter on the left side of the Cave. The learned Professor having pinned up a plan and section of the Cave against a vertical rock continued his discourse. He said :

“At the time that we were opening the Tumulus, Mr. Pochin dug out a fox-run on the hill-side, and in doing so unearthed the entrance to the Cave you now see in front of you. This we determined to examine. You will notice a large heap of *débris* in front of the Cave. Through this we drove two horizontal passages or adits. We discovered large quantities of charcoal, bones and teeth of domestic animals, and pieces of rude pottery adorned with chevrons. Close against the rock, below the overhanging ledge of limestone, we found a large slab of limestone covering the bones of several human

beings ; and to the right of it a rectangular sepulchral chamber, about 4 ft. 6 in. square by 3 ft. 10 in. high, having its sides formed of dry rubble walling, and containing an enormous quantity of human remains. It had evidently been a burial-place used by a large number of individuals over a long period. We found no bronze implements of any kind ; but the pottery taken out of the chamber is obviously of the kind manufactured during the Bronze Age. Three curious objects were associated with the burials, namely two perforated pieces of jet and a polished flint flake. The skulls were chiefly long, or dolico-cephalic, such as we know to have belonged to the dark-haired aborigines of the Iberic stock that once were spread all over Europe ; but some were of the round, or brachycephalic type, which has been identified with the Celtic population. Thus we have here represented the two leading elements of the ethnology of Wales.

" Let us glance at the question of the coming of the Celtic people into Europe and into this country. The Aryans invaded Europe at a very early period, but we have no evidence of the appearance of the Celts in Britain before the commencement of the Bronze Age. The continental Celt did not dare to attack the Aryan inhabitants of this country until he could do so with some prospect of success, such as the possession of a superior weapon would be likely to ensure him. It was with a bronze spear in his hand that the continental Celt marched to overcome his neolithic neighbour across the ' silver streak ' which has afforded us so good a defence through countless ages. There is important archaeological evidence, derived from the formation of the bones found in this sepulchral chamber, that the individuals buried there did not wear boots with hard soles, but used their feet for grasping objects.

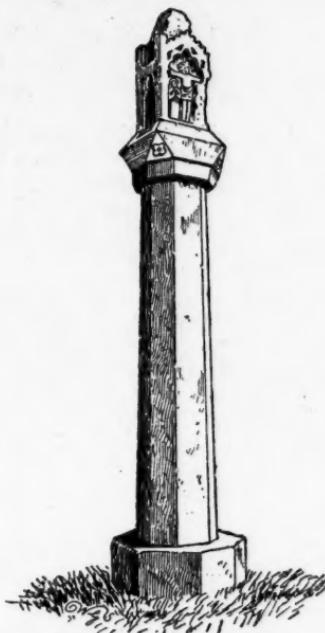
" I do not know whether there is any connection between the Cave and the Tumulus. In the earth of the Cave were discovered the bones of reindeer, rhinoceros, and other animals, bearing the marks of having been gnawed by the hyenas whose den it once was. At the bottom of all was a layer of clay without bones. There is evidence that the Cave is of the post-glacial period."

Newmarket Church.—Before leaving the neighbourhood of Gop Hill an inspection was made of Newmarket Church, which lies at its foot,—an uninteresting building, with a churchyard-cross of the thirteenth or fourteenth century, having the crucifixion sculptured on both sides of the head. This cross, as well as others seen during the Meeting, is described by the Rev. Elias Owen in his *Stone Crosses of the Vale of Clwyd*. Mr. Owen formed one of the party on the occasion.

The plan of the church is a simple rectangle with a porch on the south side. There is a bell-gable on the exterior at the west end. An oak pew in the interior has three shields carved on it, two having coats of arms ; and one the initials J. J. K., and the date 1706.

In the churchyard were noticed some peculiar altar-tombstones

with arched tops, of the eighteenth century, belonging to a type not uncommon in this district.



Cross in Newmarket Churchyard, Flintshire.

Gwaunysgor Church.—The party next proceeded to Gwaunysgor Church, chiefly remarkable for the antiquity of its Registers, which commence as early as the year 1538, and for a fine sculptured font of the Norman period. This font, although now in a very dilapidated condition, is one of the best specimens existing in North Wales. It has a square bowl, 2 ft. 1 in. across the outside, and 1 ft. 8 in. across the inside; being 1 ft. deep on the outside, and 9 in. deep on the inside. The bowl is decorated with foliage springing from interlacing stems, and is supported on a large central column with four smaller shafts clustered around it. This font belongs to a class which probably originated in the North of France, and of which there are other instances at Lincoln Cathedral; St. Peter's, Ipswich; St. Nicholas, Southampton; East Meon and St. Mary Bourne in Hampshire.

The plan of Gwaunysgor Church is like that of Newmarket, a plain rectangle with a south porch. There is a bell-gable at the west end, outside. The south entrance-doorway has rather a curious

inner frame of wood with a triangular-headed opening, and geometrical star-patterns carved on each side. Over this doorway, on the inside, is a sepulchral slab, 6 ft. long by 1 ft. 2 in. wide, bearing a cross and sword.

A pedestal for a sundial, in the churchyard, has the date 1663, with the initials R. E., P. E. The Communion-Table is dated 1637. The chalice is Elizabethan, inscribed " + The Cuppe of Gwayniskor", and the paten is of pewter.

In passing through the village a glance was obtained of an old mansion-house with stone mullioned windows, a sundial on one of the gables, and the date 1651 over the doorway.

Llanasa Church.—After a short drive of two miles and a half Llanasa was reached, where the church has several points of interest. The principal feature of the exterior is a bell-gable at the west end, of much more massive construction than usual, being supported on a solid, rectangular block of masonry rising from the ground. The plan of the church is a rectangle, divided up the middle by an arcade of five low, pointed arches separating the nave and chancel, which are on the north side, from the south aisles. The church was partially rebuilt in 1739, and has more recently been well restored by the late Mr. G. E. Street. In the east windows of the chancel and south aisle is some good, old stained glass, the subjects being, in the former, the Crucifixion, with St. Mary and St. John, and with the sun and moon, and the emblems of the Passion: in the latter, an archbishop, St. Catherine, St. James, and St. Lawrence. The font is octagonal, the sides being decorated with Perpendicular tracery and paneling. In the south aisle is a well carved sepulchral slab bearing a leopard or lion on a shield, and inscribed, in Lombardic capitals, *HIC IACET GRVFYD VACHAN.*

Maen y Chwyfan.—The very beautiful and elaborately sculptured Hiberno-Saxon cross which bears the name of Maen y Chwyfan is situated a mile and a quarter west of Whitford, and four miles north-west of Holywell, at a height of 642 ft. above sea-level, on the south side of the Sarn Hwlcin, just beyond the point where the road from Llanasa to Holywell joins it. It stands in a field, and is protected by a wooden railing. The cross is erected on a rectangular stone base, devoid of ornament, and having its upper surface level with the ground. The shaft and head of the cross are formed of a single piece of yellowish brown sandstone. The outline of the monument resembles that of the most common type of cross found in Cornwall, which is sometimes called a "wheel-cross", having a rectangular shaft and circular head without any projections. The wheel-cross is unknown in Scotland, Ireland, or England (except at Chester); but there are examples in Wales, at Llantwit Major, Llangan, and Margam, in Glamorganshire; at Llanarthney in Carmarthenshire; and in the Isle of Man, at Kirk Braddan and Lonan. The shape of the outline of the Maen y Chwyfan, however, differs from that of the crosses enumerated in having a much loftier shaft; so that in this respect it has more in common with



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GWAVNYSGOR CH

W.G.S. del.

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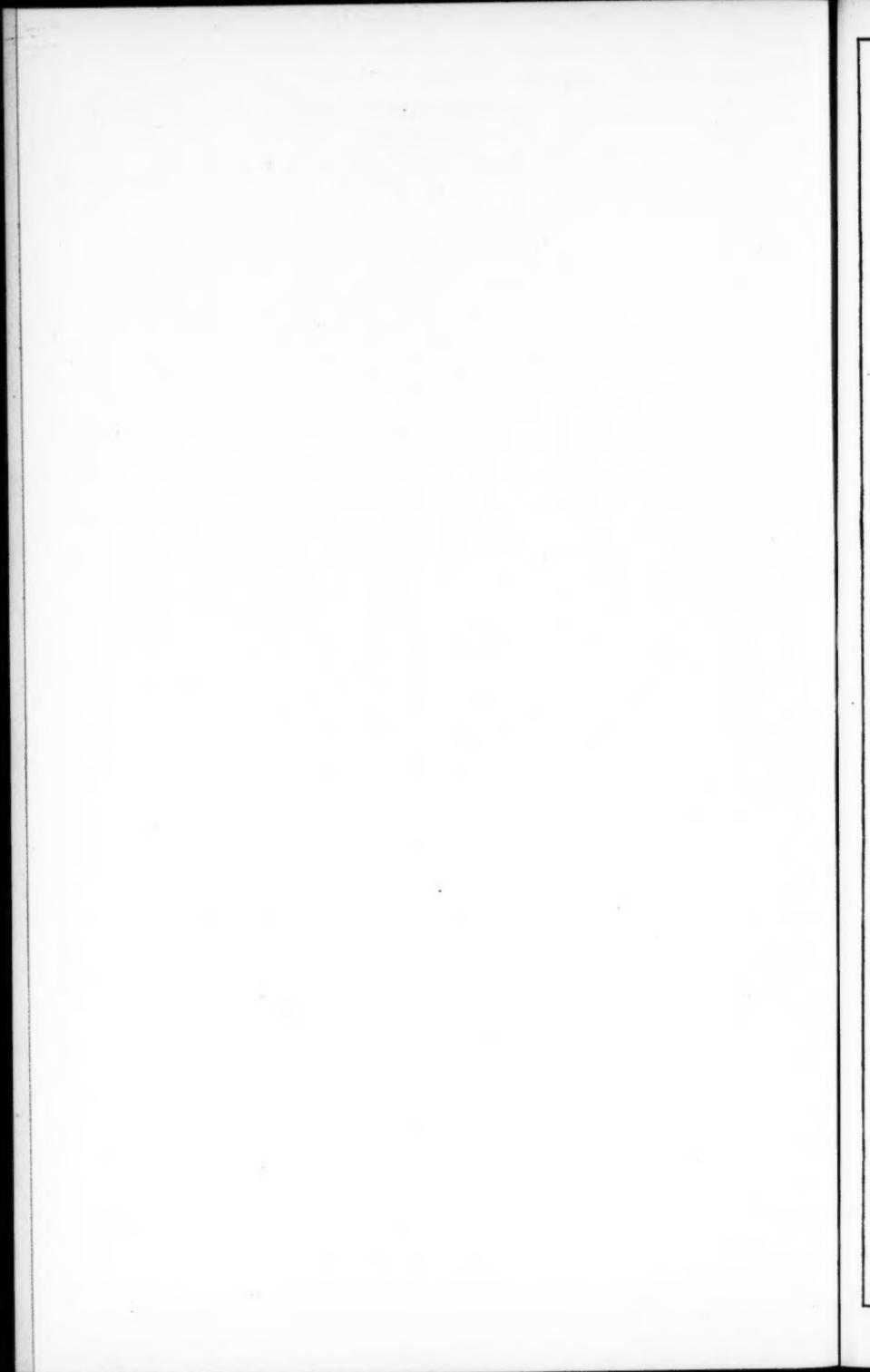
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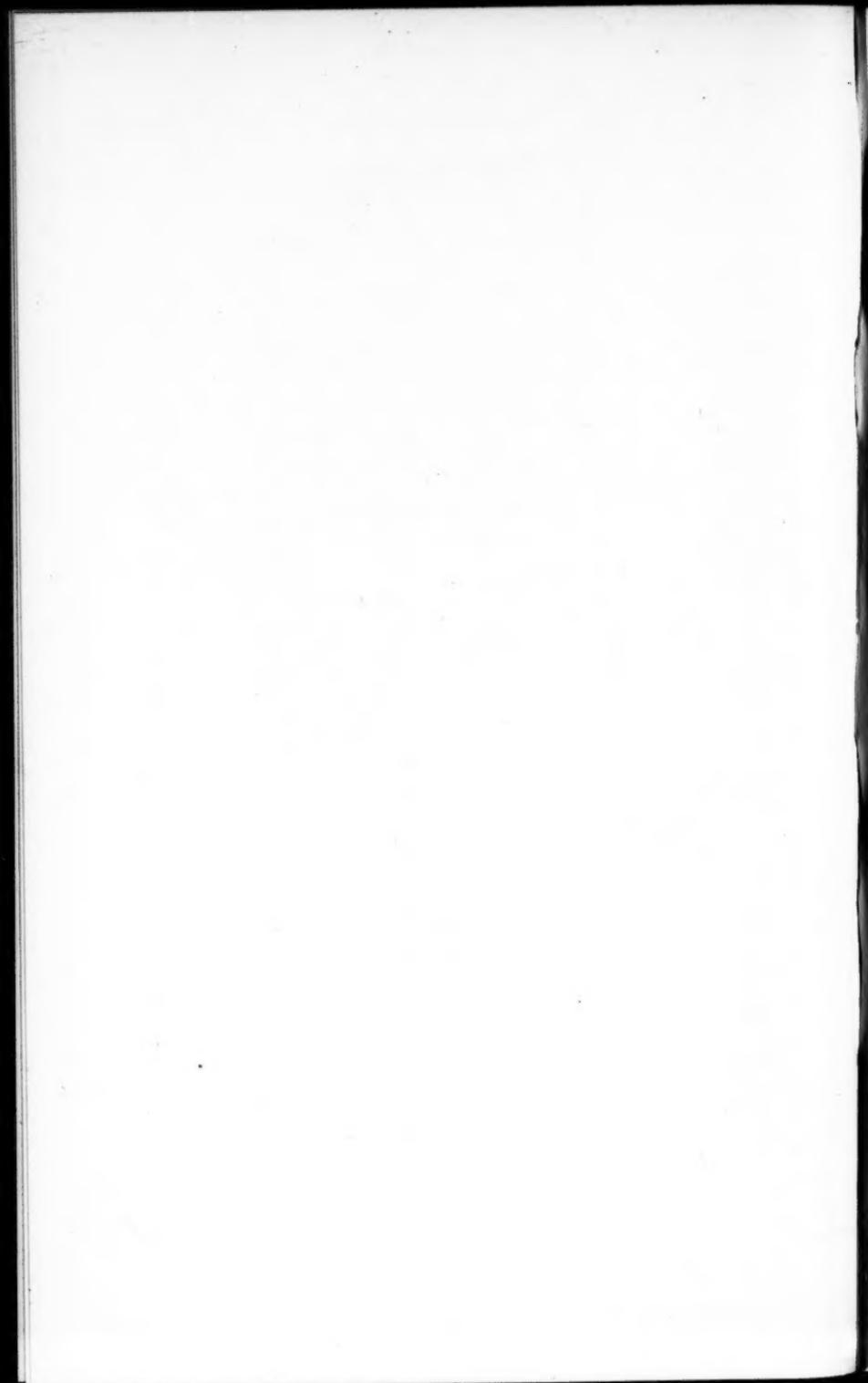
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SEPVLCRHAL SLAB
LLANASA CHVRCH



the tall, slender monuments at Carew and Nevern, in Pembrokeshire, than with the short, stumpy wheel-crosses which are all head and no shaft to speak of.

It will be seen that by varying the relative dimensions of the head and shaft of the wheel-cross, its character may be entirely changed. The effect of lengthening the shaft is to make the head appear smaller by comparison. The Maen y Chwyfan has the proud distinction of being the tallest of the wheel-crosses of Great Britain.

The Maen y Chwyfan is sculptured in relief on all four faces. Thus:—

Front.—On the head is a cross with a circular, raised boss in the centre, and four equal arms having expanded ends. The spaces between the arms are recessed, and there is a small, round pellet in each of the angles next the central boss. The lower and two side-arms are filled in with a triquetra, or three-cornered knot, distorted on the side next the centre, so as to fit into the space occupied by the arms. The top arm is filled in with a looped band.

The cross on the head is surrounded by a circular ring ornamented with a flat cable-moulding. The boss has a cross formed of incised lines upon it.

The shaft is divided into three panels containing—(1) a piece of plaitwork composed of fourteen bands interlacing correctly, but irregularly executed as regards the straightness of the bands and the distances between them; (2), a key-pattern, the setting-out lines of which form a square divided into eight similar triangles; (3), a man, undraped, holding a spear (?) in his right hand, and treading on a serpent, the whole being surrounded by a border of rude spiral ornament. The bottom of the shaft, to a height of 1 ft. 6 in. above the base, is left plain.

Back.—On the head is a design very similar to that on the front, except that the triquetra-knots on the arms of the cross are regular instead of being distorted, and there is no cable-moulding round the ring. The shaft is divided into two panels containing—(1) two separate pieces of interlaced work, the one at the top consisting of a pair of concentric circular rings interlaced with a four-cornered knot formed of four intersecting semicircles, and the pattern filling the remainder of the panel at the bottom consisting of a band looped alternately on opposite sides; (2), a piece of plaitwork composed of twelve bands. All the interlaced work on this face has a line along the centre of the band. The bottom of the shaft is plain to the height of 1 ft. 6 in. above the base.

Right Side.—Round the circular edge of the head is a continuous piece of plaitwork composed of four bands. On the shaft is a single panel containing seven separate designs: (a), a double-square, key-pattern border composed of T's placed facing alternately to the right and left; (b), a chain composed of two circular rings; (c), a circular ring interlaced with a four-cornered knot, similar to the design on the top panel of the back of the cross; (d), a band making

undulating curves; (e), a band forming loops on opposite sides; (f), an animal with a man standing underneath its belly; (g), a key-pattern, the setting-out lines of which form a square divided into eight similar triangles. The bottom is plain to a height of 1 ft. 6 in. above the base.

Left Side.—Round the circular edge of the head is a piece of plait-work of four bands, continued from the opposite side. On the shaft is a single panel containing five separate designs: (a), a chain of six circular rings; (b), a piece of plaitwork composed of four bands ornamented with a line along the centre of the band; (c), a man, undraped, seen in full face, standing with his two arms upraised, and his two legs apart, with an axe between them; (d), an animal (?) much defaced; (e), an animal with a long tongue, and a serpent between its legs. The bottom of the shaft is plain to a height of 1 ft. 6 in. above the base.

The following is an analysis of the ornament and figure-subjects on the Maen y Chwyfan:

ORNAMENT.

Interlaced Work.—Plait of four bands, right side, head; left side, head; left side, shaft (b).

Plait of twelve bands, back-shaft-panel (2).

Band looped alternately on opposite sides, back-shaft-panel (1a).

Chains of circular rings, right side, shaft (b); left side, shaft (a).

Circular ring and four-cornered knot interlaced, right side, shaft (c).

Ditto with two concentric circular rings, back, shaft (1a).

Triquetra-knot, back, head, arms of cross.

Ditto distorted, front, head, arms of cross.

Key-Patterns.—T double border, right side, shaft (a).

Square divided into eight triangles, front, shaft (2); right side, shaft (f).

Spirals.—Front, shaft (3).

Figure-Subjects.—Man with spear, front, shaft (3).

Ditto with axe, left side, shaft (c).

Ditto, under beast, right side, shaft (e).

Beast, right side, shaft (e); left side, shaft (e).

Gelli.—Before leaving the neighbourhood of the Maen y Chwyfan some of the party walked half a mile south to see the farmhouse of Gelli, formerly a grange belonging to Basingwerk Abbey. From the few architectural details which remain, in the shape of windows with stone mullions, it would appear to be a building of the fifteenth century.

Not far off, at the south-west corner of a cornfield, still retaining the name of "Cae Capel", a portion of the west wall of the old chapel, about 10 ft. long, was pointed out in the hedge, together with the Monks' Walk leading towards it.

This concluded the day's excursion, and the members having rejoined the carriages returned to Holywell, a distance of four or five miles to the east.

(*To be continued.*)

Archaeological Notes and Queries.

ROMAN INSCRIPTIONS AT CHESTER.—It will be in the recollection of your readers that in the year 1887, in carrying out some necessary repairs in the upper part of the north wall of the city of Chester, an examination was made of the lower part of the wall, when it was found to be full of Roman remains. No fewer than *thirteen* monumental and other inscribed stones were taken out of the small portion then examined, together with a number of other stones, which had formerly belonged to large and important Roman buildings. The interest excited by this find was very great, and as a result a Sub-Committee of the Chester Archaeological and Historical Society collected nearly £100, and further excavations in the wall were carried out. These resulted in the finding of *fourteen* more inscribed and sculptured stones, together with many architectural fragments, etc., belonging to Roman buildings.

In 1888 I was authorised by the Council of the Chester Archaeological Society, as their Editorial Secretary, to issue an illustrated account of these discoveries under the title of "The Recent Discoveries of Roman Remains found in Repairing the North Wall of the City of Chester" (Manchester, Ireland and Co.), in which the Official Report of the City Surveyor (Mr. I. Matthews Jones), and various papers by the late Mr. Thompson Watkin, Mr. W. de Gray Birch, F.S.A., and Mr. G. W. Shrubsole, were printed in full; together with the discussion on the age of the north wall, in which the late Sir James A. Picton, Prof. McKenny Hughes, Mr. T. Hodgkin, and others took part. All the more important of the inscribed and sculptured stones were carefully and accurately drawn, and were illustrated in some thirteen full-page plates. In the Introduction to this volume I ventured to urge upon the Chester authorities the importance of making further excavations in the north wall as time and opportunity permitted; but the expense being necessarily great, the question of funds was somewhat of a stumbling-block.

In the early part of this year Mr. F. Haverfield, M.A., of Lancing College, Shoreham, Sussex, issued an appeal, in connection with Prof. Pelham of Oxford, Prof. Middleton of Cambridge, Dr. John Evans, and other authorities on Roman remains, in order to raise funds for further excavations in the north wall. The consent of the Chester Town Council was willingly granted under certain conditions, and had it not been for unexpected difficulties of a special kind, the examination of the remainder of the north wall, to the

east of the Northgate, would ere this have been resumed with, no doubt, most important results.

During the last month, however, the City Surveyor, finding that a portion of the north wall, to the *west* of the Northgate, wanted repair, obtained the consent of the Town Council to do the work. It was soon apparent that, just as was the case on the other side of the Northgate, the wall was full of Roman remains, consisting of inscribed and sculptured monuments, portions of Roman buildings, etc. On being informed of this, Mr. Haverfield at once forwarded a sum of money to enable the excavations to be carried down into the lower portion of the wall, with the result that no fewer than seven inscribed stones (either whole or fragmentary) have already been unearthed, together with four pieces of sculpture. Of these, two are particularly noteworthy, and it is strange that they should have been found so close together. It has hitherto been considered somewhat remarkable that only one sepulchral monument of any *equites*, or Roman horse-soldiers, belonging to the Twentieth Legion, stationed at Deva (Chester), should have been found; but here two monuments to soldiers of this class have been discovered, in one of which the soldier is shown on horseback. One of these has the inscription still perfect, whilst in the other it is at present missing.

Mr. Haverfield has sent the following account of them, which I have now much pleasure, with the sanction of the Mayor and Corporation of Chester, in sending to you for publication. The excavations will be continued if sufficient funds can be raised, and I venture to appeal to the generosity of those of your readers who are interested in the past history of Roman England to enable them to be properly carried on. Any sums sent to Mr. Haverfield, to the City Surveyor, or to myself, will be gratefully received and duly acknowledged. The excavations are under the personal superintendence of the City Surveyor, who is most careful and painstaking in every way; and his foreman and the men under him are most keenly alert for the traces of any fragment of Roman work, however small.

J. P. EARWAKER.

Pensarn, Abergale, North Wales.

Dec. 3, 1890.

"Provisional Account of Roman Inscriptions found at Chester (North Wall)."

"1. Tombstone, 20 in. wide, with two-inch letters, surmounted by fragment of a relief representing a horseman. Lines 3, 4, 5, are fractured, but fairly certain:—

D . M
C . IVL . SEVERVS
EQ . LEG . XXV
VIXIT . AN
XXXX

"D(is) M(anibus) C. IUL(ius) SEVERUS EQ(ues) LEG(ionis) XX V(aleriae) V(ictoris) VIXIT AN(nos) XXXX.—To C. Julius Severus, horseman of the Twentieth Legion, who died at the age of forty.

"As the stone is broken off in line 5, it is impossible to say if the inscription was originally any longer. Each legion (about 5,000 men) had 120 riders attached to it under the Empire.

"2. Relief of a horseman riding over a fallen enemy, well preserved; underneath an inscription, of which only the first line, D. M (Dis Manibus) is left.

"3. Tombstone, 30 in. wide, two-inch letters, surmounted by fragments of two figures,—one certainly, the other probably, female. The whole is much broken:—

VOCON'AE C. VA VICTOR NIGRINA
"VOCONIE C. VA(lerius?) VICTOR NIGRINA.

Possibly C. Va(l). Victor was husband of Voconia; but the inscription appears never to have been completed. Certainly no more is visible.

"4. Tombstone, 32 in. high, 26 in. wide; letters, one inch and seven-eighths; surmounted by the lower part of a funeral banquet relief. Line 4 is much broken. Of line 5 only the top of an s at the end survives:—

D . M
RESTITAE . V
AN . VII . ET . M
AR...NE . V . AN III
S

"D(is) M(anibus) RESTITAE V(ixit) AN(nos) VII, ET MAR... (?) V(ixit) AN(nos) III... .

"The name MAR... is not quite certain. Possibly it is *Martiae*.

"5. Fragment of tombstone with fine letters three inches and five-eighths long. Part only of the M is preserved:—

MILES
leg . xx . v v
vixit an... v
"...MILES (legionis xx . v) V(ixit annos...).

"6. Fragment, 27 in. by 20 in., with four-inch letters:—

LVS
. GAL
NITVS

"(Dis Manibus...) L(i)US (.....) GAL (eria tribu) (.....)NITVS.

"7. Fragment, 3 in. by 8 in., with the letters NI . ES apparently.

"Besides these inscribed relics, some pieces of sculpture (all seemingly sepulchral) have been found, and some coping stones and other hewn work. All but two or three pieces are of red sandstone;

the exceptions are of a whiter stone, resembling that used for the monument of M. Aurelius Nepos and his wife, now in the Grosvenor Museum. It appears, therefore, that the part of the north wall from which these stones come has contents very similar to the part examined some three years ago. The lettering of Nos. 1 and 4 seems to be later than that of the majority of the previous finds; but arguments based on lettering are at all times to be used with caution.

"I have myself seen all the inscriptions given above, and have also had the advantage of excellent squeezes of 1, 3, and 4, sent me by the City Surveyor, Mr. I. Matthews Jones, who has charge of the work.

"Lancing College, Nov. 30, 1890.

F. HAVERFIELD."

—*Athenæum*, Dec. 13, 1890."

MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION IN IRELAND.

By invitation of the Royal Society of Antiquaries of Ireland it has been decided to hold the next Annual Meeting of the Cambrian Archaeological Association at Killarney during the second week in August.

The office of President has been accepted by Prof. RHYS of Oxford.

Erratum.—*Arch. Camb.*, Ser. V, vol. vii, p. 335, line 15, for *Norman* read *Roman*.

